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Physical Aspects.

Name and derivation.

The name Gurgáon is a corruption of Guru Gáon or village of a spiritual leader. It is said that Judhistar, leader of the Pándavas, gave this village to his guru, Drona Cháraj, whose tank still exists on the west side of the road to the Railway Station. Another explanation of the name is that Drona Cháraj gave spiritual instruction to Kairavas and Pándavas.

Area.

The total area of the district by the survey of 1873-76 is 1,946·87 square miles, and by the recent Settlement measurements 1,927·46 square miles.

Boundaries.

Gurgáon is the southernmost of the seven districts of the Delhi Division, and lies between north latitude 27° 39′ and 28° 31′, and east longitude 76° 21′ and 77° 35′ forming the extreme south-east corner of the Province. Its shape is exceedingly irregular. It is bounded on the north-east by the Delhi district; on the east by the Jamna which separates it from the districts of Bulandshahr and Alígarh of the United Provinces; on the south by the Mathra district of the United Provinces and by the State of Bhartpur; on the west by the Alwar State; on the south-west (that is south of the Rewári *tahsíl*, by the Jaipur *pargana* of Kot Kásim, by the Báwal *pargana* of Nábha, and by Alwar; on the north-west by the Kánti *pargana* of Nábha; and on the north by Dujána, the British district of Rohtak, and the little State of Pataudi which it almost embraces in its clasp.

General configuration.

The Gurgáon and Rewári *tahsíls*, forming the northern and western parts of the district, are generally sandy,—the lands near the hills being very inferior and often cut up into a perfect net-work of ravines, while further from the hills, in some tracts, the soil is better, approaching a light loam in its character; in other places it is of very loose consistency, and some parts present a desolate appearance with high hillocks of sand. To the south-east and south-west of Gurgáon, the low-lying lands of a better character are found, which are benefited by natural irrigation; and on the north border of Gurgáon is the low basis of the Najafgarh *jhíl*. The banks of the Jamna are generally high; but in the north-east corner of the Palwal *tahsíl* there is a small tract between the main and a small branch channel of the river, low-lying and liable to inundation. From the Jamna and this tract westwards there is a stretch of country some 30 to 35 miles from north to south, and some 15 to 20 miles from east to west, of a level good loam, rising gradually from the Jamna and then sloping

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Streams and lakes.

rainfall *in situ*, while the remaining 1,500 have a drainage slope which under flood causes a large proportion of their water to move. The two great places of exit are—(1) Najafgarh *jhíl* for the Kasáoti, Sáhibi, and North Gurgáon drainage systems, and (2) the Bhartpur *jhíl* of Pahari Kandla for the rest, which consists of South Gurgaon, Ballabgarh inflow, central Núh basin, Landoha floods with inflow from Alwar, South Núh flats and Luhinga valley drainage. The area of the drainage, which passes down into Najafgarh *jhíl* through the Gurgaon district, may be guessed at some 700 square miles while the narrow passage down to Bhartpur provides the ultimate means of exit for the surplus water of about 1,000 miles including 100 miles of Alwar drained by the Landoha and 100 miles of Ballabgarh which send their waste waters down to Núh by Indri. The greater part of the bángar tract of Núh and Palwal has no dynamical drainage. . . . .

Kasáoti drainage.

Beginning at the west there is first the valley of the Kasáoti stream, a hill torrent which rises south of our limits in native territories and comes in at the south-west corner of Rewári *tahsíl* from Nábha. This stream is not of great importance to us and flows only in heavy rainfall, but it marks off a portion of West Rewári, which, lying in its valley, presents differences of agriculture from the country in its immediate neighbourhood on either side. . . . .

At Nangal Patháni the stream passes under the Rewári-Fírozpur Railway, and thence flows away into Rohtak where it joins the Sáhibi before falling into the Najafgarh *jhíl*.

Central Rewári.

In the neighbourhood of the Kasáoti, though quite distinct from its drainage, is a local flow of water from the hills of Khol towards the north and then east through Khaleta to the north-east.

Between the Khol and Khori ranges there is a considerable drainage coming in from the south which often reaches Batauri and even further.

East of Khori hills there is some drainage passing north towards Saháranwas.

There is no other drainage requiring notice west of Rewári. The country is practically speaking flat and rainfall stays *in situ*. . . .

Sáhibi drainage.

East of Rewári the drainage falls into the Sáhibi, a powerful stream which comes into our district from Jaipur rising about 90 miles away to the south. Its western branch, the Sotha, has been '*banded*' in the upper part of its course, but there is no perceptible decrease in its power and volume. It has a broad sandy bed in Rewári *tahsíl*. After heavy rain in Jaipur, this stream sometimes came down with great force, and it has twice flooded the town of Rewári, in 1845 and on the 15th August 1873. On both occasions the water came from the south by Lálpur and Dawána having left the proper bed, which must gradually have been raised by the deposits of sand in the Alwar State. In August 1873, the water came at mid-night, and was some three feet deep in the city; it flowed away to the northwards in some three or four hours, but caused considerable damage in the city and outside, it utterly destroyed the railway bungalow and swept away large portions of the line; but owing to the construction of the *band* at Buchára in Jaipur excessive flooding has ceased, and the waters now never spread far beyond the river bed.

A section of the Sáhibi drainage which approaches it from the Táoru *pargana* of Núh *tahsíl* and joins it before reaching the long Railway bridges between Jatauli and Khalílpur deserves separate mention. The Indori is a stream which rises in Alwar, some 12 or 15 miles south of our border,

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Sáhibi drainage.

flows due north into the Táoru *pargana* and curving round to the west receives all the drainage west of the hills overlooking Bhundsí, Sohna and Núh. There are 5 or 6 considerable drainages passing down into it through channels, which in many places are deep ravines in the good soil of Táoru, but which eventually debouch in flat levels between Unton and Bahora, and with the parent stream make a large drainage. . . .

After receiving the Indori drainage in Pataudi State the Sáhibi passes through the Railway bridges between Jatauli and Khalílpur. There seems some foundation for the allegation made that the heading up of the combined streams here has disturbed their course, and has led to the deposit of sand. But the Sáhibi has always been famous for its vagaries, and sand has always been more or less deposited. Any harm done in this way has on the whole been more than counterbalanced by the increase of moisture obtained by the practical heading up by the Railway embankment. The floods on the Sáhibi in 1885 and in 1887 were enormous, while 1888 had heavy passages of water for some 4 or 5 days. Nothing ought to be listened to which urges a diminution of water either in the rainfall or by reason of the Jaipur *band* on the Lotha branch.

After passing through Pataudi the main Sáhibi goes into Rohtak, sweeping round with a wide curve to the north. A branch goes more directly to the north through the west of Farukhnagar tract running in a well defined and rather deep channel through soil for the most part of a stiff dark loam. . . . .

North Gurgáon drainage.

We come now to the last section of the Najafgarh *jhíl* system, *viz.*, the North Gurgáon drainage. This itself consists of 2 parts according to its starting point :—

(*a*) the hills dividing Gurgaon from Delhi;

(*b*) the northern slope of the central hills of Gurgáon *tahsíl*.

Of the first the most important is the Bádshahpur *nála* which brings down the drainage of part of the Ballabgarh *tahsíl* of Delhi, through a gorge in the range, dividing Delhi and Gurgáon; it formerly flowed southwards through the Bhundsí valley, but more than a century-and-a-half ago it was diverted by the construction of a *band* by Bahádur Singh of Ghásera into its present course, falling into the Najafgarh *jhíl*. In the heavy floods of 1875, part of its stream found out its old channel and swept down past Bhundsí. Of the second the chief drainages are the Manesar and Kásan *nálas*, which flowing almost in a north-westerly direction fall into the *jhíl* at its western corner.

South Gurgáon drainage.

The Landoha.

We now have arrived at the practical watershed of the district. From about 6½ miles south of Gurgáon the country begins that slope to the south which takes all its drainage below this point down towards Bhartpur. The most important streams which feed the South Gurgáon drainage are the Mehndwára, the Báloj and the Landoha. Of these by far the most important is the Landoha which is formed by the union of two streams in Alwar, one flowing south from the direction of Tijárah and the other joining it nearly at right angles from the west. After pursuing its southward course to a point nearly directly west of the southern end of the Fírozpur *tahsíl*, it sweeps round in a curve, and, crossing the border, flows northwards up the Fírozpur valley, and if left to itself would finally fall into the Kotla *jhíl*. Considerable difficulty has always been experienced in maintaining fairly the respective rights of the Alwar and Gurgáon zamíndárs in its waters.

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Arrangements with the Alwar State about the Landoha.

At last Settlement, after a long and exhaustive enquiry, the arrangements detailed in paragraph 30 of Mr. Channing's Settlement Report were made with the Alwar State for securing to the zamíndárs of the Fírozpur valley their fair share of the Landoha waters. The agreement arrived at may be briefly summarized as follows :—

(*a*) The Alwar State admitted its responsibility to maintain an embankment called the Jat *band,* so as in all seasons to prevent any portion of the stream passing to the east at this point.

(*b*) The entrance to the channel called E.E.E. in the correspondence of last Settlement was to be closed by a masonry dam 2 feet high, and, to prevent the bed of the stream at this point being lowered below its present level, a wall of masonry was sunk across it at right angles, so that the top of the wall should be flush with the then bed of the stream.

(*c*) With reference to works situated higher up the stream than the points referred to in (*a*) and (*b*) it was decided that no interference could be attempted under the principle accepted in 1836 on the following recommendation of Mr. Gubbins :— 'It would, in my opinion, allow the Alwar Raja an ample share of the water were he permitted to irrigate whatever lands belonging to him are situated higher up the stream than the point where in its natural course it enters our territory, obliging him at the same time to direct all the water he did not so use into its old channel before it reached us, and not allowing him, to turn any part of the *naddi* into the Tirbaini *jhíl,* which is situate as regards the natura channel lower down the stream than our territory.'

(*d*) The Gurgáon authorities were to have a right of inspection so as to assure themselves of the observance of the arrangements arrived at.

Since last Settlement the Alwar State, besides damming most of the tributaries of the Landoha, has converted the Atria *band* from a low earthen embankment a few chains long into a dam 6½ miles long, of which more than half is faced with masonry.

A further extension of the embankment to the north is contemplated. This action has almost certainly decreased the amount of flooding received in Fírozpur, but under the principle quoted at (c) no objection to it can be taken by Gurgáon.

Formerly a far more important stream, the Manasne (or Manasle *i.e.,* man-taker), now generally known as the Rupareil, entered the district from Alwar and passed up the Fírozpur valley along the Landoha channel. Babar in his autobiography mentions that it then fell into the Kotla lake, but later, it either was artificially diverted or naturally found out its present course into Bhartpur. The tradition as recorded by Mr. C. Gubbins is, that some Meos violated and then murdered some women in the bed of the river, then dry in the hot winds, and that a *fakir* who lived near by left it with the curse, that the streams should never again enter the polluted bed.

The Mehndwára.

'The Mehndwára stream is a powerful drainage, mainly coming from the Rojhka hills. Joined by the unarrested water of the Sohna valley, its floods descend on to the flats north-east and east of Indri hill. They there meet the Sailáni drainage which brings in the overflow of about 100 square miles from Ballabgarh. There are, however, a series of hollows and depressions on the way which have to be filled before the water moves,

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so that nothing considerable arrives in our jurisdiction till the rains have been in progress sometime, but when heavy floods move down, the collected mass of water is enormous. In August 1885 there must have been 15 or 16 square miles of water east of Indri alone, without looking west of the hill, where the expense was if anything larger.'

The Bá lo.

The Báloj rises in Alwar territory in the hills which form the western boundary of the Fírozpur *tahsil*, and joins the Landoha at Nagína. It often flows with great volume and brings down large quantities of sand.

The movement of the South Gurgáon drainage is thus described by Mr. Hallifax, Deputy Commissioner, in his note on the Gurgáon Bands written in 1898 :—

"Four very considerable depressions in the level of the district are known as the Khalílpur, Chandaini, Sangel-Ujina and Kotla *jhíls*.

Khalílpur *jhíl*.

The Khalílpur *jhíl* is situated in the north-east of Núh *tahsíl* : it is the deepest part of a low piece of country about 10 miles in extent around Khalílpur, Indri and other villages, regarding which Mr. Maconachie has noted that "during ordinary rainy seasons the whole of this is flooded. A part of it just north of Khalílpur village.....has a more marked depression : water stands 4 or 5 feet deep here after the rains, and the land is a more or less permanent swamp. . . . Its area may be reckoned at about 1,500 acres."

Chandaini *jhíl*.

The Chandaini *jhíl* lies about 10 miles to the west of the Khalílpur *jhíl*, and is situated in the north-west of Núh *tahsíl*. Regarding it Mr. Maconachie writes :—

" Here is another permanent swamp, with standing water which very rarely dries up altogether. The area which comes under flooding here is about as large as the Indri *jhíl*, the permanent basin is perhaps somewhat smaller, say about 1,000 acres."

Sangel-Ujina *jhíl*.

The Sangel-Ujina *jhíl* is in the south of Núh, it is not so clearly defined a basin as the other *jhíls*, but from this fact, when water stands in it, it spreads over a larger area than is covered at Khalílpur or Chandaini, and the lands of numerous villages near Sangel and Ujina are widely flooded, so that the damage caused to them is extremely serious.

Kotla *jhíl*.

"The fourth and most important *jhíl*, that of Kotla, which is the largest in the district being 3 miles long and 2½ broad, lies in both Núh and Fírozpur, where these *tahsíls* adjoin each other at the foot of the Alwar Hills. . . . These *jhíls* are filled by the drainage coming down to them from all four points of the compass. The north drainage comes from the direction of Sohna and is that of the eastern slopes of the Táoru plateau and the spurs adjoining it. From the north-west the Mehndwára, a considerable torrent, and some smaller streams come down, bringing the drainage of 100 square miles between Bhundsí and the hills towards Rojhka on the Delhi-Gurgáon border.

The line of watershed separating the flow towards Kotla and that towards Najafgarh is found at about seven miles from Gurgáon. The reduced level of what may be taken to be the highest point being about 756 feet above the sea at Khadaka and the rainfall of all the country to

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Kotla *jhíl.*

the south of this line is therefore thrown towards the Kotla *jhíl.* The water of the Sohna, Mehndwára and other streams is joined in the flat country to the north-east and east of the Indri Hills by the Sailáni drainage, which brings down water from a catchment area of about 100 miles in the Delhi district towards Ballabgarh, and fills two small *jhíls* at Khuntpuri and Sarmathla on its way to Sailáni. A small part of these north and north-west floods reached the Chandaini *jhíl* direct, but they chiefly went to fill up the Indri-Khalílpur basin, whence they spilled over into Chandaini. The general level of both the Khalílpur and Chandaini basins, is about 625 feet above the sea, though parts of the Chandaini basin are lower. After filling these basins the floods naturally overflow the higher ground by which they are surrounded and find an exit from Chandaini towards the south. Originally Chandaini discharged itself directly into the Kotla *jhíl* and swelled the volume of water that collected there, thus increasing the difficulty of dealing with it. But the Chandaini cut was devised to prevent this, and if any overflow now occurs it is taken by the cut into the Sangel-Ujina flats which are generally lower than the Chandaini basin itself, being on an average elevation of about 620 feet above sea level. . . . But the most important drainage towards the Kotla *jhíl* is that coming from the south along the Fírozpur valley. The Landoha which has a catchment area on both sides of the Alwar Hills (from which the Jhir stream also joins it near Fírozpur) as well as on the hills from Bajhera to Ghata Shamsabad, collects an enormous volume of water during its course of over 22 miles. The drainage of the hills to the west particularly the Báloj stream—and of the Bángar to the east, also flowed into the Kotla basin, the character of which at an elevation of about 608 feet only above sea level, surrounded as it is by high land on all sides, prevented any outlet until the *jhíl* was full. When this happened the whole country for many miles around was under a continuous sheet of water which finally escaped by flowing south-east between Bajhera and Kálinjar round the range of hills ending at Bajhera, and continuing its course by Sakráwa, Punahána and Lohinga, filling up and overflowing from numerous depressions on the way, till it ultimately reached the Bhartpur border of the district.

The damage caused by the *jhíls* was thus incalculable. The Kotla *jhíl* before it was protected could never have been dry, the other *jhíls* in wet years would always contain a large area in the lowest parts of their basins which was unculturable on account of floods: they kept good lands out of cultivation, and permanently flooded the low lands best suited for cultivation: they detrimentally affected the health of the tracts in which they were situated, which—and that of Núh in particular—was at one time a hot bed of fever: and they always, in times of flood, seriously endangered the position of the town of Núh and of all villages near them or the line of their overflow."

Drainage works.

The above describes the course which the drainage of the district would take if not artificially controlled. As a matter of fact, the evils resulting from swamping and uncontrolled flooding have long been recognised, and attempts were made early in the history of the district to drain the swamps and control the floods by means of embankments. Those in existence 25 years ago have been supplemented by many new ones built since 1887 either by or on the initiative of Mr. Maconachie when Deputy Commissioner. A detail of these works is given in Chapter II, Section A. Here reference need only be made to their effect on the natural drainage.

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Drainage work.

The North Gurgáon works have not of course succeeded in draining the Najafgarh *jhíl* as it is fed mainly by the Sáhibi, and in years of heavy rainfall there is always a large area submerged throughout the year. (At the beginning of the hot weather of 1909 the area was 1,403 acres, and at the same period of 1910 it will probably be 500 acres.) But they have checked harmful ravining and levelled and improved inferior land, and have caused a more beneficial and profitable distribution of the available moisture. The effect of the South Gurgáon *bands* is that the Khalílpur *jhíl* is now never submerged and the Chandaini, Kotla and Sangel-Ujina *jhíls* are in ordinary years dry by the autumn. It is true that at the end of the extra rabi crop inspection of 1909 the areas submerged in these basins amounted to 236,998 and 1,781 acres, but 1908-09 was an abnormally wet year and it would not be fair to take it as a test of the *band* system. The *bands* are imperfect and capable of considerable development, but even in their present condition have vastly improved the drainage and in consequence the agriculture and health of the district.

Geology.

Geologically the district forms part of the Indo-Gangetic alluvial plain, but contains also the hills previously mentioned which are sedimentary rocks of Peninsular type. They belong to the transition age and form outlines of the Arávali rocks. They are composed of a lower group of slates and limestones, and an upper and much thicker group of quartzetes. The soil contains plenty of lime and kankar deposits are common everywhere.

Botany.

I am indebted to Mr. J. McC. Douie, C.S.I., for the following classification of the more common or noteworthy trees and shrubs of the district:—

Class.	Botanical Name.	Local Name.
Anacardiaceæ	Mangifera Indica	Am.
Apocynaceæ	Carissa spinarum	Murelan.
Bignoniaceæ	Millingtonia Hortensis	Viláyati Bakáin.
	Tecoma undulata	Ruhíra.
Bixiniæ	Hacourtia sepiaria	Kakero or Rahíra.
Bovaginaceæ	Cordia myxa	Lesora or Lasaura.
Bursuraceæ	Balsamodendron mukul	Gugal.
Capparideæ	Capparis aphylla	Karil.
	Capparis horrida	Hins.
	Cratæva religiosa	Barwa.

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Class.	Botanical Name.	Local Name.
Cinbretaceæ ...	Ausgeissus Pendula	Dhauk.
Ebenaceæ	Diospyros montana (grows near tanks. A near relation of the well known fruit-tree in the hills called Amlok, Diospyros lotus).	Kaindu.
Leguminosæ	Butea Frondosa	Dhák.
	Cassia Fistula	Amaltás.
	Albuzzia Lebbek	Siris.
	Dalbergia sissu	Shisham.
	Tamarindus Indica	Imli.
	Parkinsonia acerbata	Viláyati Kíkar.
	Prosopis spicigera	Jánt.
	Acacia Arabica	Kíkar.
	Acacia Senegal	Khair.
	Acacia Jacquemontii	Bambúl.
	Acacia Leneophloca	Nimbar or Raunj.
Meliaceæ	Melia azadirachta	Ním.
	Do. Azedarach	Bakáin.
Palmeæ	Phœnix sylvestris	Khijúr.
	Borassus Flabellifer	Tári.
Rhauneæ	Ziziphus jujuba	Ber.
	Ziziphus Rotundifolia or Nummularia	Jhárberi.
Ruliaceæ	Mitragyna Parirfolioa or Stephegyne parirfolia.	Kaim or Kadam.
Salvadoreæ	Salvadora oleoides	Jál or Dongar.
	Salvadora Persica	
Sunarubeæ	Balaintes ægypteaca	Hingo.
Tamariscineæ	Tamarix dioica	Jháo.
	Do. articulata	Farásh.
Urticaceæ	Ficus glomerata	Gular.
	Ficus religiosa	Pipal.
	Ficus Bengalensis	Bar.
	Heleopteleæ integrifolia	Pháphri.

The district is not well wooded, and some portions of it, such as the low-lying tract in Núh, are peculiarly bare of trees. In Rewárí the *farásh* is especially prevalent, and here the *farásh* trees in waste lands and along the village roads often form the

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subject of an ownership, distinct from the ownership of the soil. The *kíkar* is found all over the district; it grows in large numbers in some villages a few miles south-west of Gurgáon, and in the Palwal *tahsíl* may be found *kíkar* plantations carefully preserved by the village communities. The *kábli kíkar* (*Acacia Farnesiana*) is also common. The *ním* is generally found growing in and around the village sites, where also the *pípal* and the *bar* are of frequent occurrence. In some parts of the district, particularly in low-lying flooded tracts, in which the soil is naturally sandy, as at Sultánpur in the Gurgáon *tahsíl*, and near Sailáni, the *khijúr* or date-palm grows abundantly; but the fruit is very inferior. In the east and south of the district there are a few scattered specimens of the *tarí* or palmyra. The Palwal *tahsíl* is by far the best wooded; there most Ját villages preserve a certain portion of their area sacred from the plough, and regard in a semi-sacrilegious light the cutting down of the trees growing there. The greater part of the vegetation ordinarily found in such *banis* or *rikhiás*, as they are called, consists of the *karíl*, the *híns* or *jhokar*, the *jál* or *dongar*, the *raunjh* and the *khair*; but there are also found the *dhák*, the *gular*, the *phápri* and the *lasaura*, as well as some of the other trees already mentioned. The *kadam* is fairly common towards Palwal and Hodal; the *barwa* and the *imli* are met with, but are not common. The *ám* is extremely rare. The *bakáin* is of ordinary occurrence, and the *amaltás* is not very infrequent. The *ber* is planted in orchards for the sake of its fruit especially near large towns, and is also found elsewhere. The *shisham* and the *sirás* are confined to the sides of the roads, where they have been planted by the District Officers; near Gurgáon a very successful experiment has been made in planting an avenue with the *viláyati bakáin*, a handsome quick-growing tree with a beautiful white flower. The special tree of the hill ranges is the *dhauk*, at one time the hills are said to have been very fairly covered with *dhauk* trees, but now, except in a few places where the villages preserve the trees, until they reach a size which fits them for sale, every sapling is at once cut down or grazed down by goats. On the Tánkri hill there are some *gugal* or balsam trees.

One of the most characteristic plants of the district is the *zizyphus nummularia*, ordinarily called *pálá* or *jhar-berí*. This is common all over the district, except in low-lying inundated tract; but it especially favours high-lying and sandy lands, such as are found near Táoru and in parts of Rewári; there in September and October the fields are often so thickly covered with this prickly shrub that it is not easy either to walk or ride over them. It is invaluable to the people: the leaves are threshed out and given as fodder to the cattle, the fruit is eaten or taken for sale to the towns, the thorny branches are used for hedges or fuel, and the root for dying leather. Hardly less useful is the *munj* grass

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(*Saccharum sara*), which is found all over the district, and seems to flourish both in high sandy lands, as near Bolni in Rewári, and in low flooded tracts, as near Palwal on the east. Its uses are too well known to require description here. Among the numerous other plants found in the district, the following deserve notice :—

The *jháo* covers the low alluvial lands along the banks of the Jamna; its twigs are used in basket-making and in the construction of temporary well-cylinders. The *bánsa* (*tephrosia purpurea*) grows abundantly near the hills; the cylinders of temporary wells are ordinarily made by weaving together its branches. *Kíhp* (*orthanthera viminea*) grows on salt land, and used to be used in the Núh salt-pans to quicken the crystallization of the salt. *Bathua* (*chenopodium album*) and *chauláí* (*amaranthus ?*) are common pot herbs: the former grows chiefly in irrigated lands. The seeds of the *sánwak* (*panicum colonum*) are also eaten by the poor. The *náli* (*ipomaea reptans*), which grows in submerged lands, is also used as a pot herb: and among the wild gourds the *kachri* (*cucumis pubescens*) and the *bankarela* (*memordica charantia*) are eaten by the people. In poor soils near the hills there often grow the *kans* grass (*saccharum spontaneum*) and the *bhurt* (*cenchrus echinatus*) with its troublesome and prickly burs; and in the flooded lands of some villages in the north of Fírozpur (especially in Gohání and Bahádri) is found the *narsal* (*arundo karka*), a most tenacious aquatic plant, which it is almost impossible to eradicate. Pipe stems are made of its reeds. The only other plant which it seems necessary to mention, is the *nág-phani* (*Cactus Indicus*), which forms a thick hedge round many villages in Rewárí, and other parts of the district.

Wild Animals.

The days when tigers abounded in Gurgáon on the then woody banks of the Jamna, are now long since gone by. The panther (*taindwa*) is now the largest representative of the feline family. They occasionally appear in the hills, wandering in from the adjacent hilly tracts of Alwar. A large wild cat (*banbilla*) is also commonly found in the jungles near the hills. Hyenas have a representative in the striped hyena (*jarag*) not common, and found only in the neighbourhood of the hills. Wolves (*bheria*), formerly numerous, are now only scarce, but foxes (*lomri*) and jackals (*gídar*) are common in all parts of the district. The mongoose (*niola*) is common. A larger animal of the same species is found in the hills. It is about twice the size of the ordinary mongoose, and instead of brown, has a dark grey fur. Hares are very plentiful in all parts of the district, and the porcupine is common, generally found in the neighbourhood of the hills. Rats and mice are very common, and the bandicoot infests some of the towns. Dormice are found in all parts, but chiefly in sandy and saline tracts burrowing in the ground and living in large communities, and frequently causing damage to extensive patches of cultivation. In gardens and groves, the striped squirrel is always

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to be found. Musk rats are common, and so also is the little hedge-hog. Flying foxes are chiefly seen about Gurgáon, where they infest some of the gardens. The common bat inhabits old ruins and *khángáhs* in great numbers. The sacred monkey is to be found in great numbers about Hodal, and there are also a few in Rewári and Gurgáon. The wild boar inhabits the low hills near Bhundsí and Sohná, and the khádar lands of the Jamna.

Ruminants are represented by the black buck and the ravine deer, both of which are fairly plentiful, the latter in the hilly and sandy parts, the former in the low-lands. The *nílgái* is also found in the west of the Palwal *tahsíl* and in the Jamna khádar. Hogdeer are occasionally met with in the khádar. During the past five years rewards amounting to Rs. 1,667 were paid for the destruction of 27 leopards, 23 wolves, and 5,992 snakes. The species of snakes found are given below.

Birds.

The *jhíls* of this district attract great numbers and varieties of water fowl. During the cold months, wild geese, the grey and the barred, come in great numbers, arriving about the beginning of October. Also ducks of the mallard, pintail, and painted bill varieties; and pochards, sheldrakes, shovellers, red-heads, wigeons and teal swarm in all the marshes. With them also come a host of cranes, the common and the demoiselles; pelicans, spoon-bills, flamingos, grey curlew, snipe, crakes, rails, and sand-pipers. All these winter visitants disappear about the end of March. The *sáras*, the largest of the cranes, is a permanent resident, and breeds in the rains. They are usually seen in pairs in the lowlands about Núh, and the neighbouring villages. The comb duck, or *nakta*, comes in the rains to breed, and builds its nest generally in old ruins. The painted bill-duck is also a permanent resident of these parts and breeds in the rains. Adjutants and several other cranes come in great numbers during the rains. The ibis visits these parts in the rains in great numbers. Peafowl are considered sacred generally throughout the district. They are very common, and are chiefly seen about villages. The wild or blue pigeon is very common, living in great numbers in ruins and deserted wells. Green pigeon are more rare, but are fairly plentiful. The wood pigeon, or stock dove, comes in great flocks during the cold season, and are chiefly to be seen near Bhadas in the Fírozpur *tahsíl*, and Jatauli between Gurgáon and Rewári. Grey doves, ring doves, and turtle doves are plentiful. There are four kinds of sand-grouse to be found in this district. The Imperial or black-breasted is a winter visitant and abounds in parts of this district, from November to the end of February. They are chiefly to be seen in the neighbourhood of Gurgáon and Farukhnagar. The common, the pintail, and the painted, are residents of the district. The painted are only to be found on the rocky hills, and are nocturnal in their habits. Grey partridge abound in every part of the district. The black is also plentiful

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in some parts. Bush quail, both jungle and rock, are common, and when the wheat is about to ripen in March, the common quail appears in great numbers. The *ubara* is occasionally seen. The *lik* or painted florican comes here to breed in the rains in the sandy parts of the district. The Indian Roller, or blue jay, is common, and kingfishers of the blue and the spotted kind are plentiful near *jhíls*.

Tortoises are found in the Jamna, and a small kind in some tanks and wells. The small tortoise is sometimes brought from long distances and put into wells and tanks to keep the water pure.

Snakes appear only in the hot and rainy season, the commonest are the cobra and the *krait* known here as the *Bissanda*. The *daboia* and the *afae* are also found. *Dhawan, domuhi, kalgandaith, padam,* Chamelia, *azdahá* (python) are occasionally seen.

The largest of the lizards is the goa, a smaller kind is the *biskabra,* supposed to be very poisonous. There are also, the house lizards, the sand lizards, the *sanda,* or the edible lizard, the tree lizard or chameleon, and the beautiful *bamni* lizard.

Besides the Jamna and the Agra Canal, there are few localities where fish are to be found. The Jhir stream in the hill pass above Fírozpur has a few species of small fish, and here and there some of the large tanks have fish of the ophiscipali (*saol*) and macrones (*tengra*) species peculiar to muddy and stagnant waters. There is a large tank at Hodal that contains some of the smaller kinds of river fish. This tank is fed from the Agra Canal. Of the *jhíls* in the interior of the district, the Najafgarh lake is the only one where there are fish, and this is due to this lake being connected with the Jamna by the drainage canal. In the lake all the better kinds of fish can be caught, but fish, as food, are scarcely known in this district. A few are occasionally brought from the Najafgarh *jhíl* into the market at Gurgáon. The following better kinds of fish are known:—*rohu* (labes rohita), *kalbás* (labes kalleas), *mahsir* (barbastor). *Bhur, narani, bamcha, bam* (eel), *qwalli, singhi, moh, phapta,* are the local names of the commoner kinds.

The following complete list of the game birds of the district has been supplied by Mr. R. Harrison, District Engineer:—

The Common Starling	Sturnus vulgaris.
The Rose-coloured Pastor or Jowari Bird ...	Pastor roseus.
The Large or Imperial Sand-grouse	Pterocles arenarius.
The Common Sand-grouse	Pterocles exustus.
The Pin-tailed Sand-grouse	Pterocles alchata.
The Painted Sand-grouse	Pterocles fascia

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The Common Peacock	Paro cristatus.
The Black Partridge	Francolinus vulgaris.
The Common Grey Partridge	Ortygornis ponticeriana.
The Jungle Bush Quail	Perdicula Asiatica.
The Common European or large Grey Quail ...	Coturnix communis.
The Black-breasted Rain Quail	Coturnix coromandelica.
The Indian Button Quail	Turnix Joudera.
The Little Button Quail	Turnix dussumieri.
The Ubara Bustard	Houbara Macqueenii.
The Saras Crane	Grus antigone.
The Demoiselle Crane	Anthropoides virgo.
The Common Crane	Grus cinerea.
The Pin-tail Snipe	Gallinago stenura.
The Common Snipe	Gallinago scolopacina
The Jack Snipe or Judcock	Gallinago gallinula.
The Painted Snipe	Rhynchæa capensis.
The Black-tailed Godwit...	Limosa ægocephala.
The Pigmy Rail or Baillous Crake	Porzana bailloni.
The Spotted Crake	Porzana maruetta.
The Ruddy Crake	Porzana fusca.
The Brown or Ashy Crake	Porzana akool.
The Grey Leg Goose	Anser cinereus.
The Pink-footed Goose	Anser brachyrrhynchus.
The White-fronted or Laughing Goose... ...	Anser albifrous.
The Dwarf Goose	Anser erythropus.
The Barred-headed Goose	Anser indicus.
The Comb Duck	Sarkidiornis melanonotus.
The Cotton Teal	Nettapus coromandelianus.
The Lesser Whistling Teal	Dendrocygna javanica.
The Larger Whistling Teal	Dendrocygna fulva.
The Ruddy Shell-drake or Brahminy Duck ...	Casarca rutila.
The Shell-drake or Barrow Duck	Tadorna cornuta.
The Shoveller	Spatula clypeata.
The Mallard	Anas boscas.
The Spotted Billed Duck	Anas pæcilorhyncha.
The Gadwall	Chaulelasmus streperus.
he Marbled Teal	Chaulelasmus angus tirostris.

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The Pintail	Dafila acuta.
The Wigeon	Mareca penelope.
The Common Teal	Querquedula crecca.
The Gargruy Teal or Blue-winged Teal ..	Querquedula circia.
The Bronze-capped Teal	Querquedula falcata.
The Red-crested Pochard	Fuligula ruffina.
The Tufted Pochard	Fuligula cristata.
The Pochard, Dun-Bird or Great-headed Wigeon.	Fuligula ferina.
The White-eyed Pochard or Terruginous Duck	Fuligula nyroca.
The Golden Eye or Garrot	Clangula glancion.

Climate.

The climate generally is more temperate than that of the Punjab proper, the cold in winter and the heat in summer being both less extreme. Near the hill ranges, however, and in the Fírozpur valley, bounded as it is by hills on either side, the heat is very great; and in some villages which lie immediately under the hills, the people are accustomed to go out in the fields to sleep at night, so as to escape the heat radiated from the glowing masses of rocks.

The flooded tracts near Núh used to be terribly fever-stricken in years of abundant rainfall, and few men could stand a lengthened residence at Núh without injury to their constitution, but the embankments constructed since 1883 have greatly mitigated the unhealthiness of this part of the district. The higher parts of the district, and notably the Táoru table-land, are very healthy, and this remark used to apply to the high plain of Palwal and the east of Núh and Fírozpur, but the Agra Canal has brought fever into this tract.

Rainfall.

Table 3 shews for each rain-gauge station in the district, the average annual rainfall for the agricultural year ending May 31st and the actual rainfall from 1885-86 onwards. Table 4 shews the monthly rainfall in inches at the district head-quarters, while table 5 shews the seasonal rainfall at the head-quarters of each *tahsil*.

The rain-gauge stations given in table 3 are distributed among the five tahsils as follows: —

Rewári ...	Jatusána. Rewári. Sháhjahánpur (moved to Khol in 1904).
Palwal	Palwal. Hodal.
Núh	Táoru. Núh. Háthin.
Fírozpur	Fírozpur. Punahána.
Gurgáon	Farukhnagar. Gurgáon. Sohna.

Converting the average fall of each station (column 2 of Table 3) into the average for the *tahsíl* the figures work out as follows :—

	Inches.
Rewári	18·43
Palwal	23·21
Núh	23·33
Fírozpur	23·63
Gurgáon	22·80

These averages compare as follows with the average given in (Statement I of the *tahsíl* assessment) reports, with the average of the years 1885-86 to 1909-10 and with the average assumed in the last Gazetteer :—

	Average of Statement I of assessment reports.	Average of 1885-86 to 1908-09.	Average on page 7 of last Gazetteer.
Rewári	18·3	18·34	22·4
Palwal	22·8	23·46	25·5
Núh	23·0	23·31	24·0
Fírozpur	24·6	22·86	22·3
Gurgáon	21·4	21·26	26·6

The average assumed in the last Gazetteer was based on the returns of only 18 years, and now that we have the figures of a much longer series of years is seen to be too high in all *tahsíls* except Fírozpur. On the other hand the averages of the assessment reports and of the years from 1885-86 to 1908-09 are too low owing to the long series of dry seasons since 1895. The true averages may be taken to be—

	Inches.
Rewári	18½
Palwal	23½
Núh	23¼
Fírozpur	23½
Gurgáon	23

It will be observed that the rainfall decreases as it passes westward and that nearly the whole of it falls between June and September (Tables 4 and 5), but, as noted by Mr. (now Sir James) Wilson in his Revision Report, the most marked feature of the returns is their variableness. This has been

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especially noticeable of recent years—in fact since 1899 years scanty and heavy rainfall have tended to alternate. "Moreover to quote the same authority, "the success or failure of the crop depends more on the distribution than on the mere amount of the annual fall; and while the figures showing the total rainfall are well worth discussion, they are only a very rough index to the nature of the seasons as favourable or otherwise to the crops."

Another characteristic of the local rainfall is its extreme partiality. Heavy rain is often received at one place, while at another a few miles away much less or none at all is received.

All these vagaries are due presumably to the situation of the district at the tail end of both the Bay and the Arabian Sea currents, but, whatever the cause, the resulting precariousness of the cropping is deplorable. Table 5 shews that nearly the whole of the annual fall is received between June and September, and that the winter rains are both scanty and uncertain. In consequence the kharif is almost everywhere the important harvest, and the rabi harvest on unirrigated land is exceptionally precarious. The few tracts in the district which are more dependent on their rabi than on their kharif crops, such as the Dahar and Chiknot circles of Núh and Fírozpur, the Khádar circle of Palwal and the Sáhibi circle of Gurgáon, are notoriously unprosperous.

In the ideal year from the agricultural point of view the monsoon commences by or before the middle of June, as the yield of the cotton crop depends largely on early rains. The first showers must not be too heavy or the seed in sandy lands is washed out and has to be resown. Good showers alternating with sunshine are required in July and August. Continuous cloud and rain during these months causes the crops to mildew and prevents weeding, while if there is too little rain or a strong west wind the crops dry up. The first half of September is the critical period of the whole year, as on the rainfall of this period the ripening of the kharif and the sowing of the rabi harvest depend. The showers must not be too heavy or they will cause the grain of the *jowár* and *bájra* to blacken and rot, but they must be heavy enough to leave sufficient moisture in the soil for rabi sowings, and they should continue up to the middle of September. The success of the rabi crops depends on adequate showers falling between December 15th and January 15th. A shower in the last half of February is also very beneficial, but after this rain is not desired, as there is always danger of hail falling.

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Section B.—History.

The following is taken from the last Gazetteer :—

Early history of Mewát.

"For an account of the early history of Mewát, as far as it can be gleaned from the Muhammadan historians, Chapter I of Major Powlett's 'Gazetteer of Alwar' may be referred to. The salient points of the history are the turbulence of the Mewátís, who, relying on the strength of their hill retreats, plundered the country far and wide whenever the central authority was from any cause temporarily weakened; the severe measures from time to time adopted to repress them; and the important parts played in the time of Taimúr by Bahádar Náhar, the reputed founder of the Khanzádás, and in that of Bábar by Hasan Khan Mewáti, with whose death the political importance of the Khanzáda lords of Mewát ceased. Since then there has never been a sole and independent ruler of Mewát, which at present is partitioned between Alwar, Bhartpur, and Gurgáon.

Constitution of the district under Akbar.

In the time of Akbar the present Gurgáon district was contained in *subahs* Delhi and Agra, and comprised, wholly or partly, the following *Sarkárs* and *Dasturs* :—

Sarkár	*Dasturs*
Subah Delhi.	
Delhi	Palwal
	Jharsa
Rewári	Bahora
	Táoru
	Rewári
	Sohna
	Kohána or Lohána
Subah Agra.	*Dastur*
Suhar or Pahári	Hodal

Sarkár and Dastur	*Maháls or Parganas.*
Tijara	Indor
	Ujina
	Umri-Umra
	Pinangwan
	Bisru
	Bhasohra (? Bichor)
	Jhamráwat
	Khánpur
	Sákras
	Santhwári
	Fírozpur
	Kotla
	Ghasera
	Nagina

Subsequent history.

During the flourishing times of the Mughal empire Gurgáon may be said to be without a history; but with its decay, mention of the district is again found in the pages of the historians, and events occurred which still live, although often distorted and exaggerated, in the memories of the people. At first the prominent actors are Rao Bahádar Singh in the centre of the district, the Biloch chiefs of Bahádargarh and Farukhnagar in the north, and the great Ját ruler, Súraj Mal of Bhartpur, in the south. In the time of Aurangzeb there was a noted freebooter of Dahána (now Bádshahpur) by caste a Badgujar Rájput, and by name Háthi Singh. Churaman of Bhartpur is said to have interceded with the Emperor for his pardon, which was granted on condition of his killing a noted Meo robber named Sanwalia. This condition having been fulfilled, he was granted Ghasera, with eleven other villages, including Núh and Malab. He was succeeded by his son Rao Bahádar Singh, who extended his rule over, according to tradition, a country yielding 52 *lakhs*, or, in reality, over the *parganas* of Indor, Kotla, Ghasera and Sohna. But there was one duty incumbent on a Badgujar chief on pain of incurring the curse of leprosy, pronounced by his ancestor when turned out of Jaipur by the Kachwahas on any Badgujar Rája who should not fight with Jaipur. So Bahádar Singh made a treaty with Malhar Rao (Scindia). intending to attack the Jaipur Rája, who, in his turn, wrote to Súraj Mal of Bhartpur, instigating him to attack Ghasera, which he might then keep. Bahádar Singh was hunting beyond the Jamna when he met Súraj Mal on his way to Ghasera, but at

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the time of the meeting, only accompanied by a few followers. He greeted Bahádar Singh as a friend, and professed to have a great desire to see his far-famed sword. Bahádar Singh courteously complied, but when he saw his sword being passed away from him among the Ját chief's followers, he discovered the treachery, and fled for his life to a distant ferry on the Jamna, whence he escaped to Ghasera. There he was besieged by Súraj Mal, and after a heroic defence the fort was captured; Bahádar Singh and all his family, except one grandson, Bhagwant Singh, perished, Bahádar Singh's wives blowing themselves up with the magazine when no hope of victory was left. Ghasera was taken by Súraj Mal in 1810 *Sambat*=1767 A.D.

The Biloches of Farukhnagar.

Before this the Ját chief had extended his rule over the south and south-east of the district, practising horrible cruelties on the Meos in endeavouring to bring them under subjection; and he now pushed his conquests to the north, and thus came into conflict with the Biloches of Farukhnagar. The Emperor Farrukhsiar (1712 to 1718 A.D.) granted a Biloch named Dalel Khan, but who afterwards earned the title of Faujdár Khan, the son of a *zamíndár* of Khurrampur in this district, several large *jágírs* and the site of the present town of Furukhnagar, which was founded by him. His four eldest sons were killed in battle, and he was succeeded by his youngest son, Kamgar Khan, whose son, Muse Khan, was the ruler of Farukhnagar at the time of Súraj Mal's invasion. Súraj Mal captured Farukhnagar and took away Muse Khan with him to Bhartpur, where he was kept prisoner until Súraj Mal's death in 1764 A.D. when he escaped by the connivance of the jailor and regained possession of Farukhnagar, which continued to be ruled by this Biloch family until the Mutiny of 1857. After Súraj Mal's death the Ját power declined, and for a short interval the energy of Najafkuli Khan recovered most of the district for the Mughal Emperor; but in 1788 he fell away from the Emperor, and was besieged by him at Gokalgarh, near Rewári, whence he escaped to Kánound and died; the famous George Thomas distinguished himself in this siege of Gokalgarh. Then there follows the confused period of Mahratta domination, the rule of the '*ghorawalas*' or horsemen as they are still called in the district.

The Mahrattas and their French officers.

During their domination the district was usually entrusted to Scindia and French officers, whose head-quarters were at Koel, in Alígarh, and the best known of whom to the people are Piru Sáhib and Louis Sáhib, Generals Perron and Bourquin. Their rule seems not to have been over-trammelled by law, if a story is true which is told by the Rájput *lambardárs* of Ghamrauj near Bhundsi, to the effect that a complaint had been made against them by their Gujar enemies who live on the other side of the valley, and the French officer one pay rode to their village; and when the *lambardárs,* as usual, went out to meet him, he at once cut them down with his own hand. The famous adventurer, George Thomas, had assigned to him, in 1793, the district of Fírozpur, and once plundered Gurgáon, and took off with him to Tijára fourteen of the chief men, whom he afterwards released at General Perron's request; while Sombre, another adventurer, the husband of the well-known Begam Samrú obtained the *pargana* of Jhársa.

History of Rewári and rise of the Ahírs.

Meanwhile the history of the semi-detached *pargana* of Rewári had been somewhat different. In the time of Aurangzeb, an Ahír of the village of Bolni south-east of Rewári, by name Nand Rám, rose into the royal favour, and was made governor of the *pargana* of Rewári. His eldest son, Rao Bál Kishan, fell fighting in the royal cause against Nádir Shah, in 1739 A.D., at Karnál. The second son, Rao Gújar Mal,

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was granted the titles of Rao Bahádur and Commander of five thousand and the government of the *parganas* of Narnaul and Hissár; in him the power of his family reached its culminating point. He erected forts at Guraora and Gokalgarh; at the latter place, what were formerly known as Gokal Sicca rupees were minted. His successors, his son Rao Bhawáni Singh, and grandson Rao Dalel Singh, were incompetent, and allowed their minister Mittar Sain, an Ahír of Bahror, to become the real ruler of the territory, although the nominal authority continued with the same family. Rao Dalel Singh died childless in his youth, and the widow of Rao Bhawáni Singh adopted a boy, called Rám Singh, of the Bohri family. After Mittar Sain's death, Rám Singh fell in an unsuccessful contest against the Mahrattas who put to death the family of Mittar Sain, and placed a younger brother of Rám Singh, by name Híra Singh, on the *gaddi*. Híra Singh does not, however, seem to have ruled long, and after his death the *pargana* was seized by Zauki Rám, a Bakkál of Rewári. At this juncture, Tej Singh, the ancestor of the present leading Ahír family, came to the front: he was descended from a branch of the same stock as that of Gújar Mal, which had settled at Mírpur, a village a few miles north-east of Rewári. He was in alliance with the Mahrattas, and, being appealed to by the mother of Rám Singh, attacked and put to death Zauki Rám and established his own power, which he consolidated by establishing his four brothers in frontier villages—Kishan Sahai in Lisán, Rám Bakhsh in Dhárnhera, Sawai Singh in Asiaki Gaurwás, and Jiwa Rám, in Nángal Patháni. Later on he joined the British, but seems not to have served them whole-heartedly; so that, although in those days *parganas* this side of the Jamna were liberally given away, he obtained only a grant of fifty-eight villages in *Istamrár*.

History of Sháhjahánpur.

The little detached *parganat* of Sháhjahánpur, to the south of Rewári, is mainly held by Chauhán Rájputs who claim that Govind Ráj, a younger brother of Púran, one of the ancient line of the Rájas of Nimráná, founded the town and all the villages of the *pargana* except Tánkri. Nimráná is a few miles west of Sháhjahánpur: the Rája, who is regarded as the head of the Chauháns, and traces his descent from the famous Pirthvi Ráj of Delhi, is now a semi-independent feudatory of Alwar. This traditional account of the founding of Sháhjahánpur differs from that given in Elliot's Glossary, where the name of the founder is stated to have been Ihlád Singh, a relative of the Nimráná chief; but this appears to apply only to the founding of the modern town, as it is stated that he obtained leave to rebuild the town which had formerly been called Lohána, and had been destroyed in consequence of its harbouring, as at present, notorious robbers. Elliot states also that the *pargana* was formerly called Lohána or Sháhjahánpur-Chauhárá. The *pargana* is said to have been held as a fief under the Rája of Nimráná until the latter part of the last century, when it was wrested after a fight from the Chauháns by the Haldias, dependants of the Rája of Jaipur, who were still in possession as *istamrárdárs* in 1803.

The annexation in 1803.

It does not fall within the scope of this work to give an account of the events which led to the treaty of Anjengaon: it is sufficient to note that by that treaty, dated 30th December 1803, Daulat Rao Scindia ceded to the English all his forts, territories, and rights in the Doáb, or country situated between the Jamna and Ganges, and all his forts, territories, rights, and interests in the countries which are to the northward of those of the Rájas of Jaipur and Jodhpur and of the Rána of Gohad. In the schedule list of these territories occur the following:—

	Rs.
RESUMED JAGIRS BELONGING TO GENERAL PERRON.	
Bahora	20,400

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The annexation in 1803.

		Rs.
UNDER GEORGE THOMAS.		
Jhajjar	...	1,51,930
BELONGING TO MR. JOHN BAPTIST.		
Rewári	...	1,41,200
Táoru	...	85,000
Fírozpur Jhirka	...	19,864
MAHALS FORMERLY BELONGING TO GENERAL DUBOIGNE.		
Pargana of Palwal	...	2,72,375
Núh (Noop ?)	...	1,05,687
Sohna	...	1,20,000
Sákras	...	15,634
Hodal	...	77,620
Hathin	...	1,78,258

History of the district after annexation.

With this treaty the history of Gurgáon as a British district commences.

The district at that time (exclusive of the *pargana* of Páli, which was transferred to Delhi in 1863), consisted of the eleven *parganas*—Jharsa, Sohna, Núh, Hathin, Palwal, Hodal, Punahána, Fírozpur, Bahora, Rewári, and Sháhjahánpur. In 1803 it was a principle of English policy to make the Jamna, as far as possible, the limit of the actual British possession, and to interpose between that border and foreign territory a buffer of semi-independent States; and in consequence of the effect given to that policy, it was only gradually that the greater part of the district came under direct British rule. The history of each *pargana* was as follows :—

Sohna, Rewári, Bahora, Núh were the first to be brought under our immediate rule in 1808-9 A. D. Sohna, Bahora, and Rewári were made over for a short time by Lord Lake to the Rája of Bhartpur ; but were subsequently, like Núh, Sohna, and Rewári, farmed to the Ahír Rao Tej Singh of Rewári, and Bahora to Rao Rám Bakhsh, his brother. In 1808-9 these *parganas* were settled by Mr. Fraser. Hodal was the next *pargana* to lapse on the death, in 1813 A.D., of Muhammad Khan, Afrídi, to whom it had been given in *jágír*. Palwal was held by Nawáb Murtaza Khan in *istamrár* at a quit rent of Rs. 45,000 per annum, and lapsed at his death in 1817 A.D. Hathin was similarly held at a quit rent of Rs. 30,000 per annum by Faizullah Beg Khan until his death in 1823. All these *jágírdárs* were strangers to the district, who received these grants for distinguished military service.

Sháhjahánpur was continued in *jágír* to Harnarain Haldia, who held it in 1803, until his death in 1824, when it lapsed. Táoru was made over to the Bhartpur Rája, and was held by that State until the capture of Bhartpur in 1826. Punahána and Fírozpur were granted, as also was the present State of Loháru, to Ahmad Bakhsh Khan, a *vakíl* of the Rája of Alwar, who had rendered great services to Lord Lake. Ahmad Bakhsh Khan was succeeded by his son Shams-ud-dín Khan as Nawáb of Fírozpur and Punahána, while Loháru was bestowed on his younger brothers ; disputes arose, and an order was passed by Government that Shams-ud-dín Khan should administer Loháru as well as Fírozpur and Punahána, his brothers being provided for by pensions. Mr. W. Fraser, the Commissioner of Delhi, objected to this decision, and procured a delay in its being given effect. In revenge for this, Shams-ud-dín Khan procured his assassination by a retainer of his own. The man was arrested, the Nawáb's complicity in the crime was proved, and both he and the assassin were hanged at Delhi in 1836, and the *parganas* of Fírozpur and Punahána were annexed to the district. Such is the ordinarily received account ; among the people, another story is current as to the motive of the assassination. The *pargana* of Jharsa also lapsed in 1836, up to which date it was held by the Begam

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Samrú, on a grant made previous to the British conquest, and confirmed to her for her life in 1803.*

History of the district after annexation.

After this cession the district remained unchanged in extent until the Mutiny; it differed from the present district in including the *pargana* of Páli-Pakal (27 villages), and a few Palwal villages now in Delhi, and excluding the villages annexed after the Mutiny; it was divided into six *tahsils* :—

Tahsils.	*Pargana included.*
Sohna	Jharsa, Pali, Sohna, Táoru.
Rewári	Rewári, Bahora, Sháhjahánpur.
Palwal	Palwal.
Núh	Núh, Hathin.
Punahána	Punahána, Hodal.
Fírozpur	Fírozpur.

At first the head-quarters of the civil officers of the district were at Bhárawás near Rewári, where for some years there was a strong frontier cantonment, of which but few vestiges now remain. Gurgáon was then a cavalry station, the land which now forms the estate of Hidáyatpur Cháoni having been taken up for that purpose in the middle of Begam Samrú's *pargana* of Jharsa, probably in part with the object of keeping in check the troops which the Begam kept at Jharsa where several tombs of French officers exist. After the cession of the Ajmere territory, the Bhárawás force was transferred to Nasirabad, and the Civil Officer removed to Gurgáon. Up to that time the district had been in the direct charge of the Delhi Resident; but in 1819 Mr. Cavendish received charge of it, with the title of Principal Assistant Commissioner of the Southern Division; in 1832 this title was changed to that of Collector and Magistrate. The best known to the people among the older officers are Messrs. Cavendish disguised as Ghamandi Sahib, J. P. Gubbins, C. Gubbins, M. R. Gubbins, F. B. Gubbins, John Lawrence, Routh and Fraser, and above all Mr. G. C. Barnes as Settlement Officer.

Mutiny.

In old days life of the district had been turbulent and stirring, but it now seemed to have settled down into a peaceful and quiet routine; the feudatory races had betaken themselves to agriculture, the higher castes to agriculture and our service; and old feuds, if not extinct, were at least dormant. When in May 1857 the Meerut mutineers entered Delhi Mr. Ford of the Bengal Civil Service, was Collector of Gurgáon. He at first, with the assistance of a body of Pataudi *sawárs* who were in attendance on him, drove off some troopers of the 3rd Light Cavalry who had come over from Delhi to attack the station, and suppressed an outbreak in the jail. But eventually he was compelled to leave the station, which was thereupon plundered and burnt, and proceeded *viá* Sailani and Palwal to Hodal, which he reached on the 14th May. He was accompanied by four or five clerks and others and on the way picked up the Customs Officers at Bhundsi, Sailani and Palwal; on the 15th May he reached Mathra, whence he returned to Hodal on the 20th, accompanied by four or five Englishmen and one hundred Bhartpur Horse. At Hodal he remained until the 29th May, when he was compelled to leave by the mutiny of some Bhartpur and Alwar troops which had meantime joined him. On the day before the Mutiny, he had proceeded to the large village of Saundhad, a few miles distant, and had compelled the people to give up a gun which they had taken from Hodal. On the 29th he started for Palwal, accompanied by some thirty Europeans, Customs Officers, fugitives from Delhi and others who had joined him; on the 30th May the party proceeded from Palwal to

* For a full account of this grant, see Punjab Record for 1872, No. 1 of Privy Council Cases.

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Mutiny.

the ferry over the Jamna at Cháensa, intending to cross over to Bulandsha Hostile demonstrations on the Bulandshahr side of the river prevent this and the party then proceeded to Mohena, where they were hospitab entertained by Mír Hidáyat Ali, *Risaldár* of the 4th Bengal Irregu Cavalry, a gentleman who was subsequently rewarded by a grant of t village (since transferred to Delhi) in *jágír*. On the 8th June Mr. Ford le Mohena for Sohna, which he reached on the 9th, and there found a for of the Jaipur Contingent, under Captain Eden, which had come across Táoru after a fight with the Meos. This force afterwards marched Palwal and Hodal, and on the 1st July Mr. Ford joined the British camp Delhi, where he remained until the 13th October.

Meanwhile the general state of the country had been follows :—

The Meos were up at once and plundered Táoru, Sohna, Fírozpu Punahána, Pinangwan, and Núh. At Núh there was a long figl between the Khánzádas and police defending the town and the Me attacking it, and a large number of Khánzádas were treacherously pu to death after their surrender. Except in Mewát there was no gener or widespread disturbance; but no sooner was the pressure of our ru removed, than old feuds which had apparently long been buried burs into life. In Palwal there is a tribe of Játs, known as Surot, inhabitin Hodal and the surrounding villages, and in alliance with a Pathá village called Seoli. Adjoining these are the villages owned by anothe Ját tribe known as Ráwats, and between the Ráwats and Seoli there ha been before 1803 a quarrel which had cost many lives on either side The Ráwats also had an old feud with the Chirklot tribe of Meos, thei western neighbours, originating in a claim of the former to the village o Kot, out of which they affirm that they were cheated by the craft of *kánúngo* in the time of the Mughal Emperors. The quarrel had long lain dormant, but now the Ráwats were attacked both east and wes by their enemies, and allied themselves with the Rájputs of Hathin, and the fight went on for months. It is said that this warfare was no uncharacterized by acts of courtesy: when the women brought thei husbands their food, the fighting ceased: when a prisoner was captured, he was ordinarily treated well and released; when one party fell short o ammunition, it notified the fact to the enemy, and hostilities were suspended until the arrival of further supplies. On the whole, the Ráwats triumphed and on one occasion a runaway horse brought the leader of their enemies, a *lambardár* of Kot, into their ranks; there he was killed, his head was cut off and kept a few days in Bahin, the chief Ráwat village; but the Kot men, when they saw this inverted their war drum, and until they have had their revenge, inverted the drum must remain. Eventually a British force came to the assistance of the Ráwats, who were supposed to be on the par of the Government; but at first the only result was a heavy loss to them, as having advanced with a small English force and relying on its protection they were engaged in plundering the Meo villages, when suddenly a strong hostile force of mutineers appeared; our troops had to retreat, and many Ráwats were surprised and killed.

In Fírozpur there were two Meo *chaudhris* of the Chirklot clan—Chánd Khan of Bazidpur and Kabír of Bukháraka; these men, who were closely related, had taken different sides in a quarrel which had originated in the murder of a *lambardár* of Badarpur by a villager of Khuspuri in the time of Nawáb Ahmad Bakhsh Khan. In 1857 the quarrel broke out afresh, and all the Chirklot and some of the other villages of the neighbourhood were divided into two factions, headed respectively by Chánd Khan and

Kabír. Kabír burnt and plundered the villages of Aterna, Shamsabad, Shádipur, Aklímpur, and Chántipur, a hamlet of Bhádas; and then Chánd Khan assembled his men and burnt Bukháraka and plundered Imámnagar. Finally, both parties mustered in strength, and a fight, which lasted eight days, took place on the boundary of Badarpur and Bukháraka; the result was indecisive, the loss on each side was some fifty or sixty killed. In the time of Súraj Mal, the Bhartpur chief, the grandfather of Chánd Khan and Kabír were men of note among the Meos of that day: Súraj Mal sent for them to Hathin. Kabír's ancestor declined the invitation and escaped; Chánd Khan's grandfather complied, and was sawn asunder.

Rao Tej Singh of Rewári, who has been mentioned above, left three sons, Púran Singh, Nathu Rám and Jawáhar Singh. Jawáhar Singh died childless, but Púran Singh had one son, Tula Rám, and Nathu Rám one son, Gopál Deo: and Tula Rám and Gopál Deo were the representatives of the family at the time of the Mutiny. Extravagance and family quarrels had involved them in grave pecuniary embarrassments from which there appeared to be but little hope of their extricating themselves. On the outbreak of the Mutiny and the cessation of all effective British authority, Ráo Tula Rám at once assumed the government of the *parganas* of Rewári and Bahora, collected revenue, raised forces, cast guns, and kept the country quiet and protected it from the Meos. No acts of oppression were ever charged against him or his cousin, who acted as his general; and he did to some extent keep up communication with the British, but, on the other hand, he undoubtedly intrigued with the Delhi Court; he pursued in fact a temporising policy, waiting to see how matters would go before declaring himself too openly on either side, and meanwhile anxious to keep safe the country which he hoped to obtain as his share. Finally, when a British force came marching towards Rewári from Delhi, he and his brother disobeyed the summons to attend at the British camp and fled. This led to the confiscation of the *istamrâr*; Tula Rám and Gopál Deo both died as fugitives, the one at Kabul, the other at Bikaner.

As already related, Rao Tula Rám extended his rule over Bahora; but in that *pargana* there were a few Meo villages, and they had declined to acknowledge his authority, and were plundered and burnt. The Játs of the village of Bahora live in continual dread of their powerful and turbulent Meo neighbours, and so aided Tula Rám during his short sway. But when his power collapsed, they were at once attacked by the Meos: the conflict took place at Jaurási where the Játs assembled. For two days the fight lasted, but the Játs were driven back on the small conical hill close to the village, and there one hundred and eleven Játs, Ahírs, and Brahmins are said to have fallen; the Meo loss was eighty.

On the 13th October Mr. Ford returned to Gurgáon. Order was quickly restored in Jharsa, Palwal, and Rewári; but the Meos held out longer. They were, however, defeated at Raisina, where Mr. Clifford, S.C., was killed, at Ghasera, Rupraka and Mau, and then the country gradually settled down. The Nawábs of Jhajjar and Farukhnagar and the Rája of Ballabgarh were executed, and their states confiscated; and the Farukhnagar villages were at once annexed to the Gurgáon district, as was also the royal demesne of Kot-Kásim. Thirteen villages and parts of five other villages were confiscated for various acts of rebellion and murder, besides four estates which had belonged to Tula Rám and Gopál Deo; and the history of the Mutiny may now be closed with the record of one of its results, the transfer of the district with the rest of the Delhi territory from the North-West Provinces to the Punjab in the beginning of 1858.

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History.
History of the district since the Mutiny.

There is not much in the history of the district since the Mutiny which calls for notice. The *pargana* of Kot-Kásim, which had been annexed to the district after the Mutiny, was made over to Jaipur in 1860. In 1861, a new sub-divisional arrangement was effected, and the district, which had formerly consisted of 6 *tahsíls* or sub-divisions, was now constituted into 5, among which the *parganas* were distributed as shown in the subjoined list :—

Name of *tahsil*.	Name of *pargana*.
Gurgáon ...	Farukhnagar. Jharsa. Part of Sohna. Part of Bahora.
Rewári ...	Rewári. Sháhjahánpur.
Núh ...	Núh. Hathin. Táoru. Part of Sohna. Part of Bahora.
Palwal ...	Palwal. Part of Sohna. Hodal.
Fírozpur ...	Punahána. Fírozpur.

The *pargana* of Pali had been transferred to the Delhi district. The following lists will show the further transfers of villages to and from this district, which have occurred since 1861 :—

I.—Villages transferred from Gurgáon to Delhi on 1st May 1863.

Bajri, Pali, Ranhera, Sakráwa, Fírozpur, Karnerah, Kheri, Madalpur. Majesar, Naglah Juan Jairu, Bahálpur, Aterna, Harphala, Sháhpur, Kilgáon, Malaira, Lotai, Sikri, Panehra Kalán, Panehra Khurd, Naraholi, Fatahpur Biloch, Narela, Hirapur, Mohena, Sháhjahánpur, Oli, Bijjepur.

Pákal, Paota, Tikri Khera, Dhauj, Zakupur, Tarohi, Salokri, Alampur, Aláwalpur, Kot, Kharkhara, Khosi Jamálpur, Gotra Mohabbatabad, Mangar, Nurpur, Dhamaspur, Sánpar, Mahola, Mohyapur.

II.—Villages transferred to Gurgáon from Rohtak on 1st May 1861.

Mubárikpur, Sultánpur, Kaliawas, Akbarpur, Jhanjraula, Ikbálpur, Khurrampur Dumán, Daboda, Alim-ud-dínpur, Palri, Mushaidpur, Jaráun, Shekhpur Majri, Birhera, Karaula, Rájupur.

Gugána, Khandsa, Bakainka, Farídpur, Mahchána, Basaunda, Tirpari, Juniáwas, Fázilpur.

III.—Villages transferred to Gurgáon from Delhi on 1st May 1863.

Chapraula, Pirthala, Taranpur, Daula, Chandu, Budhera, Makraulá."

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History.
Interesting archæological remains.

Mr. Froude-Tucker, Archæological Surveyor, Northern Circle, has kindly contributed the following description of the interesting archæological remains of the district :—

"The district of Gurgáon is well endowed with buildings of archæological interest, but these are Muhammadan, almost without exception. Monuments of Hindu origin are conspicuous by their absence, and the predominance of Islám may perhaps be traced to the propinquity of old Delhi, the stronghold of the invader.

The most interesting towns from an archæological point of view, are Palwal and Sohna. In the former place we find two *masjids* bearing inscriptions of the beginning of the 13th century, while at the latter is a mosque dating from the first year of the 14th century. In various towns and villages scattered through the district, these are supported by a series of monuments representative of each successive century.

Perhaps the most interesting building in the district is the mosque at Kotla, dating from the reign of Muhammad Shah Tughlaq. It is partly ruined, but its conservation will shortly be undertaken by Government.

The Muhammadan architecture of Gurgáon does not possess any unusual features. The earliest buildings are of the pillared-hall type, erected from the spoil of Hindu temples and following the same principles of construction, while a reversion to this type is to be found in a few monuments of the time of Akbar. The intervening buildings portray the characteristics of the middle and late Patháu styles, and although true examples of the Lodi style are wanting, yet the one distinctive feature of the local style may perhaps be traced back to Lodi influence. This feature is to be met with chiefly in neighbourhood of Sohna where some of the buildings are of unplastered stone, rough hewn, with projecting patterns of coloured stones inserted as decoration.

At Farukhnagar the only buildings of archæological interest are the Shísh Mahal and its attendant gateways built by Faujdár Khan in 1733 A.D., and a mosque of the same date.

At Sohna are many monuments of interest, among which the following may be noticed :—

The Bara Khamba with the mosque attached to it (now used as a rest-house), which is believed to date from 1301 A.D; the Dargah of Nazzam-ul-Haqq with a picturesque tomb and a mosque of red and buff sandstone bearing the date 1481 A. D. This building was visited by General Cunningham in 1882 (A. S. R., volume XX, page 136), and the Firmán bearing Akbar's signature and other interesting documents seen by him, and these are still in the possession of the managers of the mosque; the Qutb Khan-ki-Masjid, built of variegated local stone with red sandstone in addition within, is late Pathán in style and an interesting and picturesque example of the period. In addition to these mention must be made of the dome over the famous hot springs in the centre of the town. This is said to be of great antiquity, but its architectural claims are few. It was repaired in 1774 A. D. by Rustam Khan, Pathán.

The two tombs lying to the west of the town and locally known as the Lál and Kála Gumbaz, are of interest as they are survivals of the Kamboh Settlement, the site of which is still marked by extensive ruins.

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History.
Interesting archæological remains.

A large fort picturesquely crowning the hill behind the town was constructed by the Játs of Bhartpur who took possession of the town after Bahádur Singh of Ghasera was defeated and killed by Súraj Mal. It was unfinished when the British occupation took place, and is now in ruins.

At Bhundsi, 7½ miles north of Sohna, is a fine Dargah mosque of the late Pathán style, said to have been built by the Khanzádás of Mewát.

Near Malab, 4 miles south of Núh, in the village of Kotla, is the mosque and tomb of Bahádur Khan Náhir. In these buildings red sandstone and grey quartzite are skillfully combined in a very effective and well-built structure. Over the ruined gateway is an inscription giving the date of its building as 1392—1400 A. D. The groupe is raised on a high platform and is very strikingly situated in a hollow of the hills which at this point are crowned by the ruins of an ancient fortress. Near the village is a lake mentioned by Baber in his memoirs (see A. S. R., volume XX, page 129).

Gurgáon cannot boast of any great archæological possession, but the decaying mosque of Aliwardi Khan near the station is certainly picturesque, while the graves of two French officers of the Begam Samru's army are of historical interest.

At Fírozpur are many ruined tombs and shrines indicating its former importance, but none are of particular interest. The Jáma Masjid dates from 1824 A. D.

At Palwal we are again in the midst of interesting antiquities, the oldest of which is probably the Jáma Masjid, a pillared-hall with sandstone columns said to have been taken from a Hindu temple dedicated to Gobind Savaji. It is also known as the Ikrámwáli Masjid, and from an inscription over the Mihráb appears to date from 1210 A. D.

The Idgah of Ghází Shaháb-ud-dín consists of a single west wall divided into 15 bays and flanked by two towers. The centre bay is inscribed with the date 1211 A. D., but the building has been much altered.

Just outside the town on the east is the tomb of Roshan Chirágh built of red sandstone and dating from 1661 A. D. The saint is said to have levied a tax of one stone from every cartload that passed Bhartpur to Delhi for the building of Sháh Jahán's palace and with these the tomb was constructed.

At Rewári the most interesting monument is the Dargah of Sayyid Ibráhím Sáhib, whose death, according to a modern inscription set up over the entrance, took place in 420 A. H.=1029 A. D. The mosque probably dates from some 300 years later.

The Lál Masjid, built of red sandstone, piers and lintels, dates from the time of Akbar. There are two picturesque tanks of no great antiquity, but that nearest the railway station has a groupe of picturesque Hindu Chattris on its banks. There are also two Saraogi temples."

Section C.—Population.

Density.

Table 6 shews, for each tahsil and for the whole district, distribution of the population over towns and villages, over total, culturable, cultivated and matured) and among houses families.

The district stands seventeenth in the Province in order of density of total population (to the square mile of cultivation, and eighteenth in order of density of rural population).

Distribution.

The following table shews by tahsils the density of the rural population per square mile of cultivation and of matured crops :—

	PER SQUARE MILE OF	
	Cultivation.	Crops matured.
Rewári	390	476
Palwal	491	502
Núh	431	482
Fírozpur	483	519
Gurgáon	368	453
Total...	430	486

The areas of matured crops have been taken from Statement X of the tahsil assessment reports, as the figures in column 5 of table 6 are the average of the decade ending 1899-1900, and are somewhat below the normal. The greater security of the Palwal, Núh and Fírozpur cultivation is shewn by the figures in column 2, while the greater value of the cropping of these three tahsils is shewn by the figures in column 3.

Within tahsils the density of the rural population per square mile of cultivation varies widely from one assessment circle to another as the following figures taken from the assessment reports shew :—

Tahsil.	Assessment Circle.	Density per square mile of cultivation.
Rewári	Cháhát Khári	367
	Cháhát Mitha...	386
	Pahár	329
	Sáhibi...	470

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Population.
Distribution.

Tahsíl.	Assessment Circle.	Density per square mile of cultivation.
Palwal	Bángar	[illegible]
	Khádar	[illegible]
Nuh	Táoru	465
	Dahar	309
	Bángar	417
Fírozpur	Bángar	517
	Budher	468
	Dahar	480
	Chiknot	295
Gurgáon	Sáhibi	296
	Gurgáon	409
	Bhud	852
	Sohna	381
	Bahora	359

The above table strikingly illustrates the comparative fertility of the natural divisions of the district.

The Rewári, Pahár, Núh, Dahar, Fírozpur, Chiknot and Gurgáon-Sáhibi circles all have a very low density, and these, with the Palwal Khádar, are the most precarious tracts in the district. The Palwal Khádar has an apparently higher density, because the large area of waste contributes largely to the support of the people. The density in this circle per square mile culturable is only 243. The question of congestion is referred to under "growth of population."

opulation in owns.

Tables 6 and 7 give details about the towns and villages of the district. There are the same eight towns as in 1883-84, and their population only amounts to 10·3 per cent. of the total population, or to a little less than the provincial average of 11·6. The town population has been almost stationary since 1891, while the total increase since 1881 is only 6 per cent.

Rewári.—Is the only large town. Between 1881 and 1891 its population increased largely, but between 1891 and 1901 it fell by 639 persons. "The decrease.........is not easy to explain.

Its situation at the junction of three important routes appears to have ruined its trade. It is noted in the Gurgáon Report that a ginning factory established in the town did not pay and was removed to Hánsi, which is also on the line of rail".—(*Provincial Report*).

The other towns are all classed as small.

Palwal.—Is the next largest. It is now an important cotton centre, and is also increasing in prosperity owing to the introduction of irrigation from the Agra Canal. Since 1904, it has been directly connected with Delhi and Bombay by the Delhi-Agra Chord section of the G. I. P. Railway. Its population is likely to steadily increase, if the water-logging due to the Agra Canal, which has made the town very unhealthy, can be successfully dealt with by a drainage scheme now under consideration.

Hodal.—Is now also on the Delhi-Agra Chord Railway, and receives some canal irrigation. There has been a considerable drop in population since 1891, but there is evidently something abnormal about the figures of that year, and the rise between 1881 and 1901 is satisfactory.

Fírozpur-Jhirka.—There has been a small increase of population which is somewhat remarkable, as the town is over 30 miles from the nearest railway, and trade has decreased. A cotton ginning and pressing factory was opened by Messrs. Spencer and Co., Bombay, in 1909, and the town is being connected by metalled road with Nuh. So there may be some revival of trade and a further increase of population.

Farukhnagar.—There was a terrible decrease of population between 1881 and 1891 due to the decline of the once flourishing salt industry (*vide* Chapter II). Since 1891 there has been a slight increase.

Sohna.—The figures for this town resemble those of Farukhnagar, but the reasons for the serious drop between 1881 and 1891 are:—(*a*) the decay of all small towns off the line of railway; (*b*) severe cholera in 1885 and severe fever in 1887 and 1890.

Gurgáon.—As the head-quarters of the district this town has naturally gone on steadily increasing in population.

Hathin.—Population has been almost stationary since 1881. As the town is off the line of railway, trade might have been expected to decay, but has probably been kept up by the ntroduction into the adjoining tract of canal irrigation.

The towns of the district as of the Province shew a large excess of males over females. The subject is discussed on page 22 of the Provincial Report, and need not be further

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Population in towns.

alluded to here. On the outskirts of the town are grouped the houses of the sweepers on one side, and the Chamárs and Dhánaks on the other.

The houses of the higher castes are generally in the centre. Hindus and Muhammadans live together, and there is no special grouping by religions. Each town is divided into *mohallas*, named after the tribe or occupation of the original inhabitants of the *mohalla*.

Population in villages.

The rural population in 1901 constituted 89·7 per cent. of the total and inhabited 1,171 villages as follows:—

Villages of (inhabitants).	*Percentage of rural population.*
Under 500	29
500 to 2,000	46
2,000 to 5,000	25
5,000 and over	...

These averages do not differ much from those of the Province. The average population per village has increased from 487 in 1881 to 572 now, as compared with a provincial average of 552.

The villages are often situated on mounds formed of the *debris* of former habitations, and generally consist of a collection of small one-storied thatched houses, constructed of rough stone near the hills where stone is easily procurable, and elsewhere of mud, each with a doorway opening on the narrow, dirty, crooked lanes which traverse the village. On entering there is usually found a small courtyard with a place for the cattle on the one side, and on the other side the dwelling house. The Meo villages are ordinarily very small, and it is rare to find in them well-built houses of stone or brick; but many of the Ját villages are of considerable size and contain well-built and substantial dwellings. In every village there is at least one *chaupál* or meeting place, and in some villages each sub-division or "*patti*" has its own *chaupál*. This is ordinarily a raised platform, approached by steps; at one end there is a space covered in with arches, and here, when not working, the men sit, smoke and chat; and here too travellers are lodged. Outside, and immediately around the village, are a number of small enclosures where cattle are tied, fodder stored, and the manufacture of fuel cakes pursued by the women. Small hamlets inhabited by a few of the proprietors or by tenants are common in the Mewát, but very rare in other parts of the district.

The lowest of the menial tribes—sweepers, Chamárs and Dhánaks—either live in separate quarters at a little distance from the main village or on the outskirts of the village. Where there are Baurias, they also live in separate quarters outside the village. All other tribes live in the centre of the village. Where there

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are both Hindus and Muhammadans, they inhabit different blocks of the village site, and this is also often the case where there are two different tribes of the same religion, but where all the owners are of the same tribe, no attention is paid in the grouping of the houses to the inner sub-divisions of the village (*pattis*).

The number of persons per occupied house in villages is extremely high, and has increased from 9·8 in 1881 to 10·3 in 1901. In nearly every other district the number has decreased. The large number in Gurgáon and the adjoining districts in the east of the Province is, as pointed out in the Provincial Reports of 1881 and 1891, due to the social customs of the tract, which, by forbidding the marriage of near relations, make possible the continuance in the ancestral home of the women and younger members of the family. The increase of the number of persons, as compared with the almost universal decrease in the rest of the Province, seems to indicate, as suggested in the Provincial Report of 1901, that the district is too poor to increase its house room in proportion to the increase of population.

Growth of population.

There have been five enumerations of the population, but the boundaries of the district have changed so much since the earliest enumeration in 1853 that the figures of that census are of little value for purposes of comparison. The actual figures are :—

Persons	662,486	Males	355,016	Females	307,470

The following table shews the figures of total population for each *tahsil* and for the whole district at the last four enumerations :—

1	2	3	4	5	6
Tahsil.	1868.	1881.	1891.	1901.	Increase per cent. of column 5 on column 2.
Rewári	150,631	142,555	161,332	169,673	13
Palwal	152,105	142,258	169,740	172,557	13
Nuh	136,835	120,324	131,593	145,931	7
Firozpur	126,608	114,340	113,874	132,287	4
Gurgáon	123,394	122,371	112,390	125,760	2
Total District ...	689,573	641,848	688,929	746,208	8

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Growth of populatoin.

The causes of the decrease between 1868 and 1881 are thus explained by Mr. (now Sir James) Wilson in his Revision Report (Section 6):—

"The population of the district, which had increased from 662,484 in 1855 to 689,034 in 1868, was found in 1881 to have fallen off to 641,848, a decrease of 7 per cent. While the population of the Punjab increased by 24 per cent. since 1855, and while every other district in the Province shared in that increase, the population of Gurgáon, which had increased by 4 per cent. between 1855 and 1868, was smaller by 3 per cent. in 1881 than it was in 1855, and by 7 per cent. than it was in 1868. Previous to the year 1877 there was no great mortality, and the census returns show that the number of births in that period was above the average, so that there is little doubt that in the beginning of 1877 the population of the district must have been considerably over 700,000, and the falling off between then and the censns of 1881 was probably at least 10 per cent. or 70,000. The following statement, giving the number of deaths reported, shows when the loss of population occurred:—

Year.	No. of deaths reported in Gurgáon district.	Death-rate per thousand per annum.
1873	12,897	18
1874	10,773	15
1875	18,938	27
1876	13,686	20
1877	13,198	19
1878	47,306	68
1879	56,237	81
1880	16,371	23
1881	19,945	29
1882	17,311	27
Average	22,666	32

"Even if the ordinary number of deaths be assumed as 20,000 or about 30 per thousand per annum (which is higher than the actual number reported in 8 of the 10 years), the deaths in the two successive years, 1878 and 1879, which amounted to 103,543, show an abnormal mortality (*i.e.*, a loss of population) of over 60,000 persons. This mortality was due to the fatal epidemic of fever which in 1878 and 1879 followed the scarcity of 1877-78, just as a similar epidemic followed the famine of 1868-69 and previous famines. In 1878 the villages on the recently opened Agra Canal suffered most, and there seemed some ground for ascribing the fever to the disturbance of long-established conditions by the introduction of canal-irrigation; but in 1879 the whole of the district suffered in common with a large tract of country to the north, south, and east, and the fever was ascribed to the heavy rainfall of that

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—
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year following on a period of scanty rainfall, and to the debilitated condition of the population owing to scarcity of food. The Gurgáon district suffered more from this epidemic than any other district of the Punjab. In the two years, 1878 and 1879, one-seventh of the total population died. The Civil Surgeon estimated that 95 per cent. of the population of the district were affected by fever in 1879. For the month of October in that year the death-rate for the whole district reached the terrible figure of 204 per thousand per annum. The town of Palwal, which was similarly visited in two successive years, lost 3,900 people out of 13,500; Hathín, Bahín, Mánpur and other large villages lost each one-fourth of its population; while in Farukhnagar for several weeks the death-rate was over 950 per thousand per annum; and in Rewárí 375. The population of Farukhnagar was 10,600 and 20,200 deaths occurred in the year. The *kharif* crop was an abundant one, but a great deal of the grain was destroyed before it could be got in. Many proprietors offered half the crop for the labour of cutting it and still failed to get labourers able to undertake the work. The villages, when the Deputy Commissioner passed through them in December, were a picture of misery, the houses in ruins, and their inhabitants in the extremity of weakness and despair. The enormous consumption of wood for funeral piles led to a scarcity and consequent dearness.

"And not only has the death-rate been abnormally high during this period, but the birth-rate has, probably owing to the scarcity of food, the prevalence of fever and the consequent debility, been abnormally low,—fewer children have been born to take the place of the people who have died. The census returns of 1881 show that while of every ten thousand males of all ages then alive in the district 1,360 were between the age of five and ten, only 936 were below the age of five; and while a fifth of the number *still surviving* between the ages of five and ten would give 272, the number of each year as below the age of five was as follows (per 10,000):—

Born in 1876 and still surviving	226
" 1877 " "	170
" 1878 " "	101
" 1879 " "	131
" 1880 " "	308

"As the normal birth-rate is certainly over 308 per ten thousand per annum, the rate given by the survivors of 1880, these figures show that the number of births in 1877, 1878 and 1879 must have been abnormally small, and the mortality among young children in those years abnormally high; the result being that there were surviving in 1881 less than half the number of those ages that the other figures would lead us to expect.

"Another cause of loss of population is emigration. In 1877-78 and the years of trouble that followed, large numbers of the people left their homes and wandered in all directions in search of food. The Meos especially emigrated in great numbers, many wandering south to Málwa, which bears the reputation of being always free from famine, others going across the Jamna or northwards to Delhi in search of work on the canals or in the towns. Many of these wanderers returned when the worst of the distress was over; but according to the Census Returns of 1881, while there were in the Gurgáon district 117,242 persons born in other districts of the Punjab, 131,897 persons born in the Gurgáon were then in other districts, a net loss by emigration of 14,655 which would, no doubt, be swelled if similar figures were available for exchange of population between Gurgáon district and the North-Western Provinces and Rájputana.

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It seems then certain that the loss of population between 1876 and 1881, due to excessive mortality, abnormal infecundity and unusual emigration, must have been at least 70,000 or 10 per cent. of the population, probably considerably greater.

The figures for the *tahsils* are as follows :—

Tahsil.	*Population.*			*Increase or decrease per cent.* + or −	
	1868.	1881.	1883.	From 1868 to 1881.	From 1881 to 1883.
Palwal	152,100	142,258	133,385	−6	−6
Firozpur	126,601	114,342	102,964	−10	−10
Nuh	136,745	120,264	115,870	−12	−4
Gurgáon	122,305	122,371	116,780	...	−4
Rewári	150,559	142,460	139,244	−5	−2
Total ...	688,310	641,695	608,243	−7	−5

"It may be said broadly that *tahsils* Nuh and Firozpur lost the largest proportion of their population and Gurgáon the smallest; that probably the population of the district is much the same now as in 1881, although there is reason to believe that the population of the Firozpur *tahsil* has decreased still further since then.

"The decrease of population is not an unmixed evil. There are many villages, especially perhaps among the strong Ját communities in the east of the district, which have been decidedly weakened by the loss of a large proportion of their labourers, and have had to contract their cultivation and reduce the standard of excellence which abundance of skilled hands had enabled them to attain; but in many villages, especially in the Meo country, the population seemed almost too much for the land to support, and increase in the number of the proprietors had led to such extreme sub-division of the land that many peasant owners had great difficulty in supporting themselves and their families on their small holdings even in ordinary time. In such villages decrease of population means fewer consumers without much diminution of the total produce—means a larger share to each of the survivors, who are thus individually better off than they were before, the average size of a holding being increased as there are fewer families to own the land, and the average family having fewer months to feed from the produce of its enlarged holding. Thus such a community actually benefits, as a body, from the decrease of its population so long as it keeps possession of its land and the net profits of its cultivation."

The reductions of assessment granted in 1883 combined with a return of favourable seasons resulted in a substantial increase of population between 1881 and 1891 in all *tahsils* except Firozpur and Gurgáon. These have always been the poorest *tahsils* of the district, and they took longer to recover from the breakdown than the others. The seasons between 1891

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and 1895 were exceptionally favourable, and, in spite of poor harvests between 1895 and 1901, population steadily increased during the decade, the increase being largest in the three *tahsils* which had suffered most by the previous breakdown. The district as a whole is and has long been fully populated, and there is very little room for further increase, while as remarked by Sir James Wilson, the Mewát is overpopulated. This fact explains the small percentage of increase between 1868 and 1901.

Tables 6 and 7 shew that for the increase which has taken place since 1868 the rural population is chiefly responsible, population in the towns having remained almost stationary.

Migrations.

Tables 8 and 9 give details of the migrations of the people. The normal conditions may have been somewhat disturbed by the famine of 1899-1900, but even so the very large preponderance of females over males clearly marks the type of migration as reciprocal. The migrations of the Gurgáon district are in fact typical of the reciprocal migrations of the East Punjab as to which I quote the following remarks from the Census Report of 1891, (page 273) :—" There is of course reciprocal migration of an ordinary kind always going on between any two adjoining tracts, but the turn has been specially applied to that migration of women which is occasioned by the marriage customs obtaining in the east or most Hinduized part of the province. According to these customs the man must, of course, marry within his own caste, but he is forbidden to marry girls from any sub-division of the caste with which he is already through his father or mother closely connected, and as he generally is living in the midst of villages inhabited by the clan or tribe to which his father belongs, he must go further afield for his bride. Custom too forbids a marriage with a village which is in actual or close proximity to his own, so the bride may not come from any of them. And the idea has so far developed that the respectability of the marriage is gauged more or less by the distance from which the bride is brought. The result of these regulations and feelings is that the brides are generally sought from a reasonable distance. And, speaking very roughly, for the purely administrative boundaries of districts have no appreciable effect on the custom, the brides may be said to be sought not within but beyond the borders of the district in which the intruding bridegroom lives."

Another type of migration which affects the Gurgáon district is that which is termed " one-sided " in the Census Report of 1901 (page 73) :—" There is a rule, and apparently a stringent rule, among the Rájputs in Gurgáon that a daughter must always be given in marriage to the west, and a wife taken from the east. Thus the Rájputs of Rewári get wives from Ujina, Sangel and Hathin on the eastern side of the district, but do not

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give daughters to those in the eastern tracts. This custom is said to be in imitation of that followed in the portion of Rájpútána which lies west of the Gurgáon district, and it appears to have been followed for many generations." The percentages of immigrants and emigrants to the total population are as follows :—

	Total.	Males.	Females.
Immigrants	17·9	5·3	12·6
Emigrants	15·8	5·3	10·5

Age.

Table 10 gives the figures for age, sex and civil condition by religions. The following statement shews the age distribution of 10,000 persons of both sexes :—

Age period.	Male.	Female.	Total.
0—5	670	663	1,333
5—10	763	690	1,453
10—15	623	475	1,098
15—20	471	372	843
20—25	406	400	806
25—30	454	423	877
30—35	444	428	872
35—40	279	250	529
40—45	349	354	703
45—50	182	152	334
50—55	263	252	515
55—60	84	68	152
60 and over	245	240	485
Grand Total	5,233	4,767	10,000

The disparity in the numbers of males and females between the ages of 5—20 is due to the higher mortality among female children, who are not so well looked after as the males.

Vital statistics.

The system employed is that described in Chapter II, Part I, of the Provincial Census Report of 1901.

In municipalities when a birth or death occurs, the head of the household, if possible, or a grown up member of the

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household, is required to report the occurrence within three days at the Municipal Registry Office. If there is no grown up member able to report the occurrence, the report is required to be made by the sweeper of the *mohalla* to the Mohalladár, and both sweeper and mohalladár are jointly responsible that the report is duly made. In Rewári Municipality only, in the case of the birth of a child, its parent or guardian must register its name within three months of birth.

In the villages a birth and death register is kept by the village watchman who, with the lambardárs, is held responsible for its proper maintenance. If there is a literate person in the village, entries are made in the registers by him. If not, the watchman takes the registers once a week to the police station, and the entries are made by the station moharrir. Weekly returns of births and deaths are prepared at each municipality and police station, and submitted to the Civil Surgeon, who compiles weekly and monthly returns for the whole district and forwards them to the Sanitary Commissioner.

The municipal and village registers are periodically inspected by the vaccination staff, and any omissions or mistakes brought to light are entered up.

The system of reporting gives fairly accurate results, especially as regards villages. In this connection the district report of 1901 contains the following remarks:—

"The total number of births and deaths registered in the past ten years has been as follows:—

Births.	Deaths.	Increase of population.
314,140	236,683	77,457

The census returns are as follows:—

1891.	1901.	Increase.
Population 668,929	745,877	76,948

This shews very careful registration of births and deaths."

The returns are useful for the purposes of vaccination and for the verification of ages and deaths, but they are of no value for the accurate classification of diseases.

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Mean birth and death rates.

The first part of Table II gives the birth and death rates per annum per 1,000 since 1885, and the mean birth and death rates for the five years from 1903 to 1907 compare as follows with the average of the Province :—

		BIRTHS.						DEATHS.					
		Ratio of births per 1,000 of population.			*Mean ratio of births per 1,000 during previous five years.*			*Deaths per 1,000 of population from all causes.*			*Mean rates of deaths per 1,000 during previous five years.*		
		Male.	Female.	Total.	Male.	Female.	Total.	Male.	Female.	Total.	Male.	Female.	Total.
1903 ...	Province... ...	22·5	20·4	42·9	21·3	19·4	40·7	45·1	53·6	49·0	34·9	38·8	36·7
	District	23·5	21·3	44 9	22·6	20·7	43·2	42·5	44·3	43·4	36·8	36·7	36·8
1904 ...	Province... ...	21·7	19·8	41·5	21·7	19·7	41·4	44·5	54·4	49·1	38·3	43·4	40·7
	District	24·4	22·3	46·8	23·3	20·4	42·7	47·3	52·1	49·6	38·7	39·1	38 9
1905 ...	Province	23·2	21·2	44·4	21·2	19·3	40·5	44·1	51·6	47·6	41·8	48·4	44·9
	District	20·0	18·1	38·1	22·2	20·3	42·5	66·2	76·9	71·3	41·8	43·3	42·5
1906 ...	Province	22·8	20·8	43·7	21·8	19·8	41·6	34·7	39·5	36·9	41·8	49·0	45·2
	District	20·4	18·8	39·2	22·6	20·7	43·3	33·7	33·2	33·5	46·1	49·8	47·9
1907 ...	Province	21·4	19·4	40·8	22·7	20·6	43·3	5 9·0	65·7	62·1	41·9	49·3	45·3
	District	22·7	20·4	43·1	22·5	20·5	43·0	50·8	53·3	52·(	46·3	49·6	47·8

Diseases.

The second part of Table 11 gives the actual deaths from cholera, fever, small-pox and plague, while Table 12 gives details of the monthly deaths from all causes and from fever. Fever is the chief cause of mortality, while since 1903 the second place has been taken by plague. Of the paragraphs that follow those in inverted commas have been kindly contributed by Mr. Charters, Civil Surgeon of the district.

Fever.—An account of the epidemic which devastated the whole district in 1879-80 was given in the paragraph dealing with the growth of population : " The epidemic of 1908 was the severest known during the last 23 years. The death rate from fever amounted to 50·68 per 1,000 of the population, being practically double that of any of the past five years. Malarial fevers were of course the prevailing type, and the mortality was highest amongst children and the aged. During the month of December 1908, the Sanitary Commissioner of the Punjab and I examined all children under 10 years of age attending the school at Palwal, and found 83 per cent. with enlarged spleens. The people have not yet got over the

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effects of the epidemic, and wherever one goes people are found incapacitated for work by enormously enlarged spleens and anæmia. This condition is very marked in villages situated in lowlying tracts."

The effect on agriculture of a severe epidemic of autumn fever is always most disastrous. Both in 1879 and in 1908 harvesting of autumn crops and sowing of spring crops suffered seriously owing to the peasants being prostrated by fever.

The system of embankments which has been under construction since 1883 has done much to diminish fever in the lowlying parts of the district, and the Canal Department has begun to make drains in the worst affected canal-irrigated areas.

" Of recent years efforts have been made to induce the people to adopt quinine protection, and during the prevalence of the epidemic of 1908, 102 lbs. of quinine were purchased by the District Board and put up for sale to the people at a very cheap rate (20 grains per pice) through the tahsildárs, zaildárs and lambardárs. A large quantity was also distributed *gratis* to the poor.

The dispensaries were largely resorted to by the people, and the stock of quinine in them was never allowed to run short. Besides this all municipalities got in a special supply of the drug for free distribution through members of Municipal Committees, and packets of quinine were sold by hakíms, kánúngos and patwárís.

In 1909 exclusive of the ample stock of quinine maintained in all the dispensaries to meet the demands of the people resorting to them, the District Board purchased 55,000 five grain tablets for sale to those who could afford to pay or for free distribution to the poor. They had, in addition, 36 lbs. 12 ozs. of quinine powder remaining over from the stock purchased for the same purpose in 1908. To bring the drug within easy reach of the rural population all patwáris, kánúngos and District Board moharrirs were supplied with some in powder and tablet form to be sold at 3 pies per powder or tablet, and they were allowed a profit of 4 annas on each rupee worth sold, the sources of sale being notified throughout the district. Free distribution of the drug to the poor and destitute was effected through zaildárs, vaccination and plague staffs in the villages. The Baptist Mission at Palwal and the S. P. G. Mission at Rewári were also given quinine for free distribution amongst villagers only. The use of quinine was also encouraged in schools and all offices throughout the district. There is absolutely no difficulty in placing quinine within easy reach of the people, but there certainly is the greatest difficulty in getting the majority to take the drug owing to the prejudice the people still hold.

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Plague.—The district has suffered yearly from epidemic of plague since 1903. It suffered most severely in 1905, when the mortality due to plague amounted to 29,172, giving a death rate of 39·09 per thousand of population. The total mortality from plague during the past six years amounts to 51,497, giving a death rate of 69 per thousand of population. Various measures to cope with the disease have been offered to the people—disinfection, inoculation, segregation, evacuation, isolation, rat destruction and treatment.

Disinfection, isolation and segregation were most unpopular and were never resorted to if a small amount of disinfection by desiccators be excepted. In a very few instances only has complete evacuation been accepted, but partial evacuation has been resorted to by a fairly large number of infected villages. The people are no doubt beginning to recognize the value of this measure, and will, in time, readily carry it out. Inoculation has been placed within easy reach of the people, but they are still afraid of it. During the six plague years only 11,115 persons have been inoculated. Amongst this number 46 cases of plague occurred with 23 deaths.

Rat destruction is being carried out in all municipalities, all notified areas, and in certain villages where the people are in favour of it. This measure is gaining in popularity, not purely as plague preventive but as a protection to personal property.

It has no doubt done some good as a plague preventive. Very few resort to European treatment. Pamphlets dealing with plague and its prevention have been widely distributed throughout the district, and all zaildárs and a large number of lambardárs have been instructed in plague preventive measures in order that they may help in advising the people. The statement attached shows very clearly the effects of fever and plague on the population of the district.

During the year 1900, there was a decrease of 10·43 per thousand of population resulting from the severe prevalence of fever and a lower birth rate. The famine of 1899-1900 no doubt was the cause of emigration to a considerable extent, and of lowering the vitality of the people who were thereby unable to resist the fever epidemic which followed on the heavy rainfall of 1900. Since the census of 1901 the population shows a rise till 1903, although plague prevailed that year. From 1904 there has been a steady decrease in population except in 1906 which was a very healthy year, there being very little fever and practically no plague.

The greatest falls in the population occurred in 1905, 33·15 per thousand (a very bad plague year when 29,172 deaths from the disease occurred), and in the bad fever year of 1908, during which 37,821 deaths from fever alone were recorded.

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The scarcity of 1907-08 no doubt had a considerable effect on the vitality of the people, who were unable to resist the ill effects of the exceptionally heavy rainfall of the year, the population being reduced by 43·9 per thousand.

Year.	Population.	Births.	Deaths.							
			Fevers.		*Plague.*		*Others.*		*Total.*	
			Actual.	Per 1,000.	Actual.	Per 1,000.	Actual.	Per 1,000.	Actual.	Per 1,000.
1	2	3	4		5		6		7	
1898	668,863	35,479	17,412	26·03	...	...	7,021	10·49	24,433	36·52
1899	...	35,794	15,581	23·29	...	...	7,851	11·73	23,432	35·02
1900	...	25,466	21,520	32·17	...	...	11,734	17·54	33,254	49·71
Total ...	668,863	96,739	54,513	81·49	...	...	26,606	39·76	81,119	121·25
1901	746,208	30,303	18,072	24·22	...	...	7,006	9·39	25,078	33·61
1902	...	34,367	22,176	29·72	...	...	8,791	11·78	30,967	41·50
1903	...	33,468	17,860	23·93	4,118	5·52	10,392	13·92	32,370	43·37
1904	...	34,729	18,253	24·47	7,170	9·70	11,580	15·41	37,003	49·58
1905	...	28,449	15,034	20·15	29,172	39·09	8,985	12·03	53,191	71·27
1906	...	29,230	14,579	19·54	118	0·16	10,325	13·83	25,022	33·53
1907	...	32,169	19,527	26·16	5,879	7·88	13,404	17·96	38,810	52·00
1908	...	29,950	37,821	50·68	5,040	6·75	19,874	26·64	62,735	84·07
Total ...	746,208	252,665	163,322	218·87	51,497	69·10	90,357	120·96	305,176	408·93

Year.	Total columns 2 and 3.	Total deaths, column 7.	Remaining.	Increase.		Decrease.			
				Actual.	Per 1,000 of population.	Actual.	Per 1,000.		
1	8	9	10	11	12	13	14		
1898	704,342	24,433	679,909	11,046	14·80	...	...	...	...
1899	704,657	23,432	681,225	12,362	16·56	...	...	...	...
1900	694,329	33,254	661,075	...	...	7,788	10·43	...	...
Total ...	765,602	81,119	684,483	23,408	31·36	7,788	10·43	+15,620	+20·93
1901	776,511	25,078	751,433	5,225	7·00	...	...	...	...
1902	780,575	30,967	749,608	3,400	4·5	...	...	...	...
1903	779,676	32,370	747,306	1,098	1·48	...	...	...	...
1904	780,937	37,003	743,934	...	...	2,274	3·04	...	...
1905	774,657	53,191	721,466	...	...	24,742	33·15	...	...
1906	775,438	25,022	750,416	4,208	5·63	...	...	...	...
1907	778,377	38,810	739,567	...	...	6,641	8·90	...	...
1908	776,158	62,735	713,423	...	...	32,785	43·9	...	...
Total ...	998,873	305,176	693,697	13,931	18·68	66,442	89·03	−52,511	−70·35

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Population.

Infant mortality.

"Infant mortality is highest under the age of one year, then between one and five years. On an average about one-fifth of the children born die before reaching one year of age, but during the year 1908, two-fifths of the number born succumbed. Malarial fevers and bowel complaints due to defective nourishment specially amongst the poor are the prevailing causes of infant mortality. The statement attached shows deaths by ages since the year 1898."

Year.	Number of births during the year.	Number of deaths among children under one year of age.	1 to 5 years.	5 to 10 years.	10 to 15 years.	15 to 20 years.	20 to 30 years.	30 to 40 years.	40 to 50 years.	50 to 60 years.	60 years and upwards.	Total.
1898	35,749	6,482	5,931	1,594	678	582	1,507	1,501	1,744	1,590	2,824	24,433
1899	35,794	7,212	5,169	1,027	446	369	1,567	1,588	1,560	1,503	2,991	23,432
1900	25,466	7,118	7,900	2,235	960	739	2,222	2,263	2,339	2,451	5,027	33,254
Total ...	97,009	20,812	19,000	4,856	2,084	1,690	5,296	5,352	5,643	5,544	10,842	81,119
1901	30,303	5,702	5,218	1,594	713	615	1,865	1,937	1,838	2,022	3,574	25,078
1902	34,367	8,023	5,762	1,709	910	724	2,505	2,568	2,451	2,301	4,014	30,967
1903	33,468	7,346	6,401	2,056	1,190	956	2,629	2,701	2,568	2,444	4,079	32,370
1904	34,913	8,125	7,177	2,596	1,806	1,234	3,201	3,267	2,874	2,565	4,158	37,003
1905	28,449	6,519	4,819	4,167	4,410	3,004	6,855	6,663	6,059	4,956	5,739	53,191
1906	29,230	6,319	5,732	1,237	696	766	1,704	1,758	1,907	1,867	3,005	24,991
1907	32,171	7,676	8,234	2,278	1,714	1,568	3,881	3,598	3,233	2,993	3,635	38,810
1908	29,950	12,656	12,584	4,060	3,516	3,172	4,430	4,527	4,460	4,358	8,972	62,735
Total ...	252,851	62,366	55,927	19,697	14,955	12,039	27,070	27,019	25,390	23,506	37,176	305,145
GRAND TOTAL ...	349,860	83,178	74,927	24,553	17,039	13,729	32,366	32,371	31,033	29,050	48,018	386,264

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Population.
Birth customs (a) Among Hindus.

As the time of birth approaches the *dái* who is generally a Dhának or sweeper by caste comes to the house accompanied by one of the females of the family. If the infant is a boy a brass dish (*tháli*) is beaten to apprize the neighbours of the fortunate event, while if it is a girl an earthen vessel is broken. Some, however, only break the earthen vessel in case of a succession of girls. The *dái* is given some grain, and for a boy a rupee or a jewel, and for a girl 3 or 4 annas which are placed in the *thikri* or potsherd in which the new born baby is washed. The *dái* afterwards gives back the jewel and receives a rupee in exchange.

Among Játs and some other tribes when a boy is born, the daughters or sisters of the family decorate the walls adjoining the house with fuel cakes (*oplás*) in each of which seven stalks of *gándar* (thatching grass) are fixed. Among others the *parohit's* wife paints handmarks with red ochre or *henna* on the walls of the houses of the relations, or sometimes she after bathing goes to the shrine of the village deity (*bhumia*), and after making an offering of *gur* and *sidha* plasters the walls of the shrine with *oplás* in which *gándar* stalks are fixed. On returning she makes more *oplás* before which the mother makes an offering of a suit of clothes (*tiyal*), which is presented to the infant's paternal aunt on the day of the *kua pujai* ceremony, and the barber's wife puts handmarks on the walls of the neighbours' houses. The Brahman woman is given grain or 8 Mansúri pice and the barber's wife some grain. The barber then brings the Pandit of the family who refers to his *patra* and fixes auspicious dates for the bathing of the mother (*nahán bár*), for the purifying of the mother and baby (*saur nikalne ká bár*) and for the worshipping of the well (*kuá pujái ká bár*) in return for which he is given some flour, *ghi* or sugar. The infant's paternal aunt, if not a widow, then washes the mother's nipple (*chúchi dhulái*) for which she is given a jewel or money present. If she presents bracelets (*karúlas*) or a necklace to the infant she receives a cow or a jewel in return.

If a son is born the female relations come to the house every evening until *kúa pújai* and sing, in return for which they daily receive some *bakli* of boiled *moth*, gram, *jowár* or wheat.

On the day fixed for the bathing ceremony (*nahán bár*), which generally takes place 2 or 3 days after the confinement, the barber's wife summons all the female relations of the family (who are expected to bring some grain with them) and some Brahman women. These all sing and bathe the mother and child while grain is sacrificed over both the bathers' heads. This grain with more added and some oil and *gur* are given to the barber's wife, while the Brahman women who sing receive grain or a Mansúri pice each. The barber is then sent to the house

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Population.
(a) Among Hindus.

of the mother's parents with a lump of *gur* (*bheli*) and in return receives a rupee if the child is a boy and less if it is a girl. The parents send in return a day before the *kúa pújai* ceremony the *chhuchhak* consisting of a *pilia* or *orhna* painted red and yellow, a *potra* or yellow lined cloth a span long, and a *kodala* or thin string decorated with wooden flowers and *kauris* for the mother, some *ghi* and clothes for the other male and female members of the family and a necklace (*karule*), *kurta* and *topi* for the infant.

If the child is a boy on the 6th day the mother and relations are feasted on rice, and *lapsi* a kind of sweetmeat made without *ghi*, is distributed among the brotherhood.

Among some Hindu Rájputs the infant's paternal uncle puts his foot on the mother's back and shoots an iron-pointed arrow into the roof, where it is allowed to remain. The purification takes place sometimes on the third day after confinement, but generally between the 5th and 10th day. All earthen vessels used in the house are thrown away and replaced by new ones, while the metal vessels are cleaned and washed. The sweeper's wife washes the mother's clothes and takes away those worn by her at the time of her confinement. Her bed is changed, the floors are *leeped* and the house is purified by sprinklings of Ganges water (*Ganga jal*) and cow's urine (*gao mutr*), and all members of the family change their clothes. The mother is then brought out with the infant and set down upon a stool. On the 10th day the Brahman comes to the house and lights the *hom* or sacred fire in which the wood of *jánt*, *dhák* or other trees, *til*, barley and sugar are burnt. In return for this he is given grain or perhaps a rupee. Játs instead of the *hom* perform the *dasothan* ceremony by feasting the brotherhood and Brahmans.

On the 10th day or sometimes the 1st, 3rd, 4th or 6th day, whichever may be auspicious, the naming ceremony takes place. The family Pandit proposes 4 or 5 names in the case of a boy and 3 or 4 for a girl, one of which is selected by the senior member of the family. Among some Játs and Gujars girls are named by the elder of the family instead of by the Pandit. If the child is a boy the Pandit and barber, or sometimes the barber only puts grass on the head of the father, grandfather or senior member of the family (*dúb dharai*) and each gets a present in return.

The *maniár* puts bangles (*chúrís*) on the mother and is given grain or 8 pice. The mother's sister (if married in the same village) or other intimate female-friend, with whom she has changed her "*orhna*," brings her a "*pilia*" and "*potra*" and she gives a suit of clothes in return. In the evening the *kúa pújái* ceremony takes place. The barber's wife collects the Brahman women and all the females of the family, the senior of whom brings with her some soaked *bájra*, mixed sometimes with *til*

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and rice. The mother wearing new clothes and a "*kudala*" or "*pilia*" carries under a yellow lined cloth (*potra*) a small earthen "*karwa*" containing 2 pice and filled with water on which a *lota*, also full of water or *sherbet*, is placed.

Then assisted by the barber's wife she walks in front followed by the Brahman women and the females of the house all singing. The sweeper precedes the party beating his tambourine. On reaching a well the 2 pice are given to the Brahman woman, some water or *sherbet* is thrown onto or into the well, and the mother makes obeisance to the well. Among some Hindus the daughters or sisters of the family draw water from the well. The head relative distributes the *bájra*, etc., to children and others on the way to and from the well. On return the women dance for an hour or two to the sweeper's tambourine, and grain and sometimes Mansúri pice are sacrificed over their heads as they dance. The grain is taken by the sweeper and the rice by the barber's wife. If the child is a boy the *chamár* of the family brings a leather string called *tagri badhri* for the infant and a pair of shoes for the mother, receiving in return a rupee or an old cloth, but this custom is dying out. Among the Játs the Brahman brings a red cotton string and the potter brings a *jaighar* while among some of the Ahírs the *kháti* (carpenter) brings a *khatula* and is given a rupee. The mother is not allowed to work for a month, nor to touch anything nor to light a fire, and during this time she is fed with *laddus* made of gum and sweets.

(b) Among Muhammadans.

Among Muhammadans generally no formal announcement of birth is made, but among Khánzádás if a son is born an iron plate (*tawa*) is beaten, and *gur* is distributed among relations and menials. The drum is beaten 3 times a day for 8 or 10 days by the *mirási* who gets a rupee and food and sometimes an old cloth and grain in addition. The *nái* and *mirási* also perform the ceremony of *dúb dhárái* and are given a rupee each. If a son is born after three girls in succession an oil vessel (*telri*) is thrown away.

When a child is born the head of the family, or sometimes the *kázi* or *mulláh*, is sent for and repeats the *azán* in the infant's ear, but this ceremony is neglected by some Rájputs and Meos. Until the 3rd day among Khánzádás the mother is not allowed to touch water. On the 6th day the mother is bathed and among some Mussalmán Rájputs the infant's paternal uncle shows the mother stars at night. Some observe the 10th day (*dasuthan*) by feasting their relations. The mother is again bathed on the 20th and 30th days except among Khánzádás and Patháns. Among the former this takes place between the 12th and 20th day and *lapsi* is distributed among relations and menials.

After 15 or 20 days the paternal aunt gives the infant a *kurta*, *topi* and some toys and sweets. The female relations sing and receive sweetmeats, as do the *birádari*. The mother's parents

give her a pair of shoes and some clothes, and well-to-do people give clothes for all the members of the family. On or after the 40th day (sometimes as late as 6 months among Mughals) and on the day of *akíka* (see below) among Khánzádas the infant's head is shaved by the *nái* who is supposed to receive a weight of silver equal to the weight of the hair, but in fact he generally receives 4 annas to 2 rupees and sometimes half a ser of *gur* in addition.

Among Meos and many others the *lohár* brings an iron *panjni* to tie round the infant's leg, for which he gets a present, but among Biloches the ceremony is only performed in the case of a birth following the deaths of several children. The *chamár* brings "*tagris*" for the child, if a boy, and a pair of shoes for the mother for which he receives a rupee. The above customs are not in vogue among Rájputs, Patháns, Mughals or Biloches, and among Khánzádás only in the case of the first son. Among Khánzádás on the day of birth, among Mughals, Patháns, and some others on the 3rd day, and among Biloches on the 6th day the child is named. Sometimes the first name found on opening the *Korán* at random is taken. The head of the family generally gives the name, but this is sometimes done by the *mulláh*. Among Meos and Khánzádás the grandmother, paternal aunt or other near female relation usually names the child. Among some Rájputs who still follow Hindu customs, the Pandit names the infant after consulting his *patra*.

Well-to-do people perform the "*akika*" ceremony. This takes place when the child is between 6 months and a year old among Meos and Rájputs, when it is from 2½ to 4 months old among Mughals and Patháns, 10 to 40 days old or over among Biloches, and on the 7th day or after 7 months among Khánzádás. The ceremony consists of sacrificing two goats for a boy and one for a girl, but Khánzádás, Meos and Biloches only perform the ceremony for a boy.

Boys are circumcised (*khatna*) up to the age of twelve generally by the *nái*, who receives a money present and sometimes cloth or food in addition.

Sex.

The number of males in every 10,000 of both sexes is as follows :—

Census.		In villages.	In towns.	Total.
1881	...	5,298	5,133	5,280
1891	...	5,248	5,133	5,235
1901	Total ...	...	...	5,201
	Hindus ...	...	...	5,274
	Muhammadans ...	...	...	5,145

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Population.
Sex.

The following table shews the number of females to every 1,000 males under five years of age, as returned in the census of 1901 :—

Year of life.	All religions.	Hindus.	Muhammadans.
Under 1 year	978	983	970
1 and under 2 years	1,057	1,052	1,065
2 " " 3 "	964	965	963
3 " " 4 "	1,023	1,024	1,020
4 " " 5 "	955	970	928
Total under 5	989	993	982

Neither of these tables shew any marked disparity between the sexes, or call for any special comment. Figures of birth and death rates by sex have been given in the preceding paragraphs.

Marriage customs. The two forms of marriage.

The two forms of marriage in vogue in the district are thus described in the district Code of Tribal Custom, Part I, Section 3. "Among the Hindus only two forms of marriage are known. First, the regular marriage (*shádi byáh*), with all its elaborate ceremonies, most important of which is the ceremony of the *phere*, or seven turns round the sacred fire. This is the form practised in the case of girl's first marriage in all Hindu tribes, and is the only form allowed by those tribes in which the re-marriage of widows is not allowed by custom. It seems to correspond with the Bráhma ceremony described by Manu. The second form is practised only among those tribes which allow the re-marriage of widows, and requires none of the elaborate ceremonies of the *byáh*. It seems sufficient that the parties should consent to cohabit with each other, and thus the *karáo*, as it is called, seems to correspond with the Gándharva form of marriage described by Manu.

Among the Musalmáns there is a similar distinction. In the celebration of the *shádi*, or full-caste marriage, the *nikáh*, or Musalmán form of marriage, which is the really binding ceremony, forms one only among many elaborate ceremonies which are very similar to those practised by the Hindús ; and are evidently, in the case of converted Hindús, a relic of their old customs, and in the case of purer Musalmáns, such as the Sayads, borrowed from their neighbours. But in the re-marriage of a widow, or in marrying a woman of another tribe (at least among converted Hindus), the only ceremony is the *nikáh*, which in such a case some call by the name of *karáo*, like the corresponding form among the Hindús."

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Population.

Marriage customs. The two forms of marriage.

Full marriage is of course forbidden between persons of a different religion or tribe. The traditionally recognised restrictions within the tribe are as follows :—

"The Khánzáda, Beloch, Sayad, Sheikh, Mughal, Patháh, Fakír, and some Musalmán Gaurwas follow the Muhammadan law.

Among the Ahír, Brahman, Taga, Ját (Hindú and Musalmán), Hindú Gaurwa, Agrí, and probably the Mallah tribes, as well as among some Musalmán Gaurwas, a man may not marry a woman belonging to any of the following *gots* :—

(1) his own *got* ;

(2) his mother's *got* ;

(3) his father's mother's *got*.

(4) mother's mother's *got*.

And the same prohibition applies to women.

Among the Gujars and Kaisths only the three *gots* first enumerated are forbidden. A man may marry in his mother's mother's *got*. Among the Rájpúts, both Hindu and Musalmán, a man may not marry a woman—

(1) of his own *got*.

(2) of his mother's *thámbá*.

(3) of his father's mother's family, or grandfather's mother's family, so far as the relationship is traceable ;

(4) descended from his father's sister or father's father's sister, &c., so far as the relationship is traceable.

Among the Meos a man may not marry—

(1) a woman of his own *got* or *pal* :

(2) a woman of the village his mother belonged to, even though of a different *got* ;

(3) a woman of the village his father's mother belonged to ;

(4) any woman whose relationship with him is close enough to be traceable ;

(5) the daughter or descendant through males for two generations only of a woman of his own *got* ;

Among the Dhúsars a man may not marry a woman—

(1) of his own *kuldevi* ;

(2) of his mother's *kuldevi* ;

(3) of his father's mother's *kuldevi* ;

(4) of his mother's mother's *kuldevi* ;

Among the Agarwál Bániás a man may marry in any *got* except his own, even in his mother's *got*, and even in his mother's family, provided the relationship be not very close. There is no distinct limit fixed.

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Population.

Marriage customs. The two forms of marriage.

As great care is taken in comparing *gots* and investigating relationship before betrothal and marriage, it is hardly possible that any case should arise in which, after the ceremonies of marriage have been performed, it is discovered that the parties are within prohibited degrees of relationship. The general feeling is that in such a case the marriage, once completed, would be held valid and legal, and the offspring legitimate.

A *kuldevi* among the Dhúsars means a section of the tribe worshipping the same family deity. It is worthy of notice that there is some vagueness of idea, and probably indefiniteness of custom, about the prohibited degrees. For instance, among the Játs there was a great dispute about whether the prohibition extended to the whole *got* of the mother's mother or only to the village, house, or family; and some Játs maintained that a man must not marry in his step-mother's *got*, and perhaps not in his step-grand mother's. Among the Bráhmans sometimes the prohibited degrees are calculated by the *al*, and not by the *got*, so that, although in marriage a man may have avoided the four *als* enumerated, he may not have avoided the four *gots*. None of the Musalmáns can enumerate the prohibited degrees, but most of them obey the Muhammadan law in this matter. Indeed, it seems that even among some of those Musalmán tribes which adhere to the old Hindu marriage customs and the Hindu prohibited degrees, a marriage between two persons, allowed by the Musalmán but prohibited by the Hindu law, if made by the simple *nikáh* form, would be held valid. Especially this is the case among the Meos, among whom the law of Muhammad, like the religion, is gradually extending its influence in a purer form."

Among some Meos only the mother's *got* is prohibited, and among many Muhammadan Rájpúts the prohibition extends only to the girl's father's *got*. *Karáo* is the remarriage of a widow or deserted wife, who has been previously married by the full ceremonial of a caste marriage (*shádi*), and therefore is disqualified from being again married by that form. It is practiced by all Hindu tribes except Brahmans, Tagas, Rájpúts (excluding Gaurwas), Dhúsars, Káisths and Bánias, and by all Muhammadan tribes except Sayads. A man may not marry even by *karáo* a woman of a different religion, but there are instances in which *karáo* with a woman of a different religion, though somewhat similar tribe is not considered illegal. A Gujar sometimes marries by *karáo* a Játni, Ahírni or Rájpútni, and most of the Muhammadan tribes permit *karáo* with a woman of another tribe, though in the case of the Beloches and Sayads the permission extends only to a man and not to a girl.

Within the tribe there are very few restrictions on *karáo*. *Karáo* generally takes place with a new relation of the widow's deceased husband, and the consent of the husband's relation is considered necessary for marriage with a stranger. Ahírs and

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Gaurwas do not allow a widow to marry her husband's elder brother. Among the Játs, Gujars and Malláhs a widow may marry her husband's elder brother, but it is considered more proper for her to marry the younger brother.

Betrothal ceremonies.

The usual formalities of a contract of betrothal are as follows :—

"The father of the girl sends his family barber (*nai*) and priest (*parohit* Brahman), or if he be a Musalman, his musician (*mirási*) or one of these to search among the families of his acquaintance for a boy who will be a suitable match. They visit several families, and on their return report where they have found a suitable boy, and if horoscopes (*tewá—janampatri*) are kept, bring his horoscope for comparison with the girl's. If there appears to be no objection to the match, and the girl's father approves of it, he sends his barber and priest, or musician, again to the boy's house with the signs of betrothal, called among Hindus *tika* or *sikká*, and among Musalmáns *nisháni*. If the boy's father approves of the match (no public enquiry is made about the girl, but the women find out among themselves), he calls together his kindred; and before them the messengers from the girl's house (called *negi*, as being entitled to the *neg* or *lík*—betrothal fees) put the signs of betrothal into the boy's lap, and usually some sweetmeats into his mouth, at the same time announcing the name of the girl with whom the betrothal is made. The signs of betrothal vary; but there is almost always a rupee, sometimes clothes, or a ring. If the boy be a Hindu, the girl's barber or priest makes the forehead mark (*tika*) on the boy's forehead with his thumb; and during the ceremony the boy is seated on a wooden plank (*chauki—patri*) raised a little off the ground, on which after sweeping it and smearing it with cowdung (*gobar*), a square has been traced out (*chauk purána*) with flour.

The binding ceremony is the placing of the signs of betrothal in the boy's lap before his assembled kindred.

Among the Ahírs, Bráhmans, Gaurwas, Rájpúts, Khánzádas, it is necessary to send a *negi* (also called *haqdár*), barber, priest, or musician. Among most of the other tribes the father or other relative can himself conduct the betrothal, the contract being in such a case usually made by the girl's father's placing a rupee in the boy's hand. Sometimes, especially among the Meos, Játs, and Gujars, the girl's father literally sells his daughter for a price.

Among the Beloch, the contract is arranged among the relatives themselves, and is made binding by a rupee being given to the boy on the girl's part, and to the girl on the boy's part.

Among the Sayads and Sheikhs the signs of betrothal are taken by the girl's relatives and barber, and given to the boys's father.

Among the Patháns and Mughals a verbal agreement is sufficient to make the contract binding between persons already related. Sometimes the initiative is taken by the boy's father. A rupee is usually given to the boy.

The giving of a rupee to the boy to make the contract of betrothal binding is almost universal.

The ring is used in betrothal by the Khánzáda, Sayad, Sheikh, Bánia, Dhúsar, Fakír.

Betrothal can take place at any age after birth. The commonest age is from 5 to 7, and few children are not betrothed before the age of 13. Usually the boy is a little older than the girl, but this is not necessary. The age at which betrothal takes place depends much on the means of the family."

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Population.
Marriage ceremonies.

There is no limit to the age at which marriage may take place, but it usually takes place between the ages of 7 and 15. The age is generally a little earlier among Hindus (except Rájpúts) and later among Muhammadans, but as in the case of betrothal it depends largely on the ability of the families concerned to bear the expense of the ceremonies.

The principal ceremonies of the full marriage (*shádi*) are detailed below. They are with slight variation performed by all Hindu tribes, and with the exception of the *phere* ceremony, the place of which is taken by the *nikah*, by all Muhammadan tribes also.

(1) *The pili chithi or yellow letter.*—This is a notice written on paper smeared over with turmeric, proposing a date for the marriage, sent by the girl's father to the boy's father by the hand of the family barber. When a date has been finally fixed the girl's father sends.

(2) *Lagan—the date.*—This is a letter containing a notice of the date agreed upon. It is drawn up by the family priest and taken by him or the family barber or both to the boy's father. Among Muhammadans the mirási takes the place of the priest, and among Khanzádas and some Játs the family chamár accompanies the messengers. The *lagan* is sent from 14 days to a month, before the date fixed for the wedding, and is accompanied by one rupee or more in cash and other presents or symbols such as betelnuts, a cocoanut, a coloured thread, etc., for the boy or his relations. These things are delivered in the presence of the boy and his assembled relations and the messengers are sent back after being feasted and rewarded with presents of cash, clothes, etc. Among the Hindu Rájpúts the dues of the messengers are noted in the *lagan* and payment must be in strict accordance with the instructions. Among the Játs, the *lagan* fixes the number of carriages, horses and persons to accompany the marriage procession. Before the despatch of the *lagan* a Ját bride-elect sits on a stool surrounded by singing women and worships the *lagan*, and the ceremony is repeated by the boy after the *lagan* has been delivered to him.

(3) *Tel bán—the cleansing ceremony.*—The boy and girl are for several days before the marriage rubbed over with a mixture of oil, turmeric and flour to purify them. The number of times *bán* is to be performed is generally entered in the *lagan*. The number is usually 3, 5, 7 or 9 for the boy and two less for the girl. On the first day the ceremony of *kangna* takes place. A coloured thread to which is attached a piece of red cloth containing betelnut, an iron ring, mustard and salt is tied to the right wrist of the boy and to the left wrist of the girl, and the boy (among some tribes the girl also) is given a piece of iron or a key or a nail to keep until the wedding ceremony is completed. The ceremony of *tel bán* is performed by five women

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of the family who may not be pregnant. The rubbing is followed by a bath, and the hands and feet are dyed with henna.

(4) *Neota—the contribution towards the expenses.*—This ceremony generally takes place two or three days before the wedding. The boy's father gives a feast to his relations and then receives from them their contributions to the marriage expenses. Sometimes *neota* takes place at the *badhár* or wedding feast on the day after the *phere.* The proper amount is Re. 1 more than was paid at the last wedding in the donor's family. The sum paid by each person is entered up in a book.

(5) *Barat—the marriage procession.*—Among Hindus the full ceremony is as follows:—On the day fixed for the starting of the marriage procession, the boy puts on new clothes and his relations assemble. After the boy's father has made presents to the family priest and barber and to the boy's sisters and their husbands, the priest puts a necklace of yellow beads, round the boy's neck and makes the caste mark on his forehead. After being garlanded the boy mounts a horse and the party start off in as grand a procession as the means of the two families permit. At this stage the boy's sister seizes the bridle of his horse and makes a show of stopping it, receiving a small present as an inducement to allow her brother to proceed. On arrival at the outskirts of the girl's village the procession halts and sends word of their arrival by the family barber to the girl's father. The latter sends refreshments by his barber and later arrives himself with his relations, when an elaborate interchange of presents takes place. Then follows:—

(6) *Barothi—the threshold ceremony.*—The boy is taken to the threshold of the girl's house, and on dismounting, strikes the *toran* (a small wooden frame suspended over the door) with the branch of a tree. The girl's mother, sister or other near female relative then measures him with a string and performs the *árata* ceremony, by waving round his head a tray containing a small lump of flour and melted butter with other things. The boy and his relations are then conducted to the place set apart for their accommodation (*janwása*), which is generally the village *chopál,* and are there feasted by the girl's family.

(7) *Phere—the turns round the sacred fire.*—This is among Hindus the important ceremony which makes the marriage binding. It almost invariably takes place at night in the courtyard of the girl's house under an awning (*mandha*) specially prepared for the occasion. The family priests of both parties being present the *nái* is sent to fetch the bridegroom and 3 or 4 of his nearest relations from the *janwása.* The priest makes a *chaunk* and lights the sacred fire (*hom*). Sacred texts (*mantras*) are read and the bride's right thumb is held by the bridegroom, both being seated on separate stools (*patras*) the

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bridgroom on the left side of the bride with his face towards the east. The bride's priest then calls upon her father to perform the *kanyadán* or transfer of the bride to the boy's family. The father thereupon states that he gives his daughter so and so as a virgin to so and so, and the bridegroom accepts the offer by saying *swast*. In Sanscrit *shlokas* the bride's priest requests the bridegroom to agree to the following conditions on her behalf :—

1. In 'yag' (charity of food) you will consult me.
2. In 'Kartik' (October—November) and Magh (January—February) when you go on a prilgrimage you will take me with you.
3. You will take care of me during my youth and old age.
4. You will consult me in all your money transactions.
5. You will consult me in bargains about cattle, etc.
6. You will supply me with jewellery, food and clothes according to the season.
7. You will not ill-treat me in the presence of other women.

The priest of the bridegroom's family accepts these conditions on behalf of the bridegroom, subject to the bride's acceptance of the following five conditions imposed by him :—

1. You will not go alone to any place inhabited or uninhabited without necessity.
2. You will not go into the presence of, nor converse with, a drunkard.
3. You will not go to your parents or other relations without my permission.
4. You will not leave your parents' house without my permission nor until sent for by me.
5. You will not disobey me.

On behalf of the bride her priest expresses acceptance and both the bridegroom and bride repeat the *shlok* about acceptance under their priest's directions. The bride's priest then knots her shawl (*orhna*) to the boy's turban (*dopatta*) and the *phera* or binding ceremony takes place.

The girl and boy circle slowly four times round the fire keeping their right sides towards it. The bride leads in the first three *pheras* and the boy in the fourth. After the fourth *phera* both sit down changing places so that the bridegroom sits on the bride's right. While the *pheras* are going on the priests of both families recite the genealogies of the parties, and

the bride's priest calls on the bride's father to make *gaudán*. The bride and bridegroom then each give a cow in charity to the other's priest, or if cows are not forthcoming money is given instead. The girl's father then gives the boy *dán* in cash and jewels, and the boy's father distributes coppers among the menials, after which the boy returns to the *janwása* leaving his *dopatta* still knotted to the bride's *orhna* at her house.

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The *badhár*—the marriage feast—takes place the following day; and on the day after that, when the dowry has been presented, and the parties have exchanged presents, the marriage procession starts back again, taking with it the girl, who remains for a few days in the boy's house, and then returns to her father until puberty.

The binding ceremony is the *phere*, or turns round the sacred fire.

Among the Musalmáns its place is taken by the *nikáh*, which is performed with all the formalities of Muhammadan law by a *kázi* or his deputy.

Among Hindus the only ceremonies performed at a *karáo* are that before the assembled kindred the woman and her new husband announce their intention of living together as man and wife; and a red sheet (*chadar*), such as only married women whose husbands are alive wear, is put on her, and she has bangles (*chúrí*) put on her wrist, and thereafter lives with her new husband, but even this much ceremony is not necessary.

Where, as in the commonest case, a widow marries her husband's brother, consent and cohabitation are all that is required; and the outer world know of the marriage only by seeing the widow again assume the red sheet and bangles, which are not worn by widows. Even if a child be born before the marriage is announced, it will be considered legitimate if the husband's brother admit it is his. There is no distinction made between the offspring of a marriage by *karáo* and that of an ordinary marriage (*shádi*). The sons all inherit as legitimate.

Among Mussalmáns when a widow remarries only the *nikáh* portion of the marriage ceremony is performed.

Polygamy.

No Muhammadan can have more than four wives alive at one time. This is the limit laid down by the Muhammadan Law. As a matter of fact, it is unusual to have more than one wife, and the usual reason for marrying a second is that the first has no son. Meos are more addicted to polygamy than other Mussalmán tribes.

Among Hindus there is no limit to the number of wives which a man may have at one time, but the actual facts are the same as among Muhammadans, and if a Hindu marries a second wife because the first has no son, it is thought proper to obtain

the first wife's consent before marrying again, though this is not absolutely necessary. The expense of a *shádi* generally puts a limit on the number of wives a man marries by that form, but among tribes which allow *karáo* a man often marries more than one of his relation's widows by that form, in addition to his first wife married by the regular form. Játs and Gujars are the most addicted to polygamy of the Hindu tribes.

Polygamy.

Divorce.

The Muhammadan tribes in theory follow Muhammadan Law, though in practice divorce is not customary except among the Meos and Khánzádas.

While all the Hindu tribes assert that they have no custom of divorce, it appears that when the wife is unchaste the husband sometimes expels her from his house and will have no more to do with her. This is called *tyág* and practically amounts to divorce. Unchastity is the only sufficient ground for such an expulsion. Among the Ját if a wife so expelled goes and lives with another Ját and bears him sons during her first husband's lifetime, they will be considered legitimate and will share in their father's property. Among some Játs, Gujars and Meos, if a wife, whether with or without the connivance of her parents, runs away with another man, and arrangements for her return to her husband's house fail, a sum varying from Rs. 50 to Rs. 200 is paid by the man who remarries her. This payment is called '*jhagra*' and severs her first husband's connection with her.

Polyandry.

Polyandry and inheritance through the mother are unknown.

Female infanticide.

Female infanticide used formerly to be practised, but it was long ago stamped out.

Language.

The information in this paragraph relating to the Mewáti and Ahírwáti dialects is taken from the *Linguistic Survey of India*, Volume IX, Part II.

The language of the Meos is Mewáti, a sub-dialect of north-eastern Rájastháni. The language of the north and west of the district in which the Ahírs predominate is Ahírwáti, another sub-dialect of the north-eastern Rájastháni, while the language in the east of the district in which the Játs predominate, is the Braj Bháshá dialect of western Hindi.

Mewáti.—Is a border dialect. It represents Rájastháni fading off into Braj Bháshá, and the form of Mewáti in Gurgáon is, as might be expected, much mixed with Braj. The peculiarities of the dialect are given in the *Linguistic Survey* and it is unnecessary to detail them here. One curious form of the past participle active may be noted, namely, *karháni* for the usual Urdu *kar*, *e.g.*, *lekarháni* for Urdu *lekar*, having taken.

Ahírwáti.—Represents the connecting link between Mewáti and three other dialects, Bángaru, Bágri and Shekháwáti. In its grammar it differs little from Mewáti. It is the stepping

stone between that dialect and Bángaru, and the principal point of connection between it and Bángaru is the use of the word *sú* instead of the Mewáti *hún* to mean "I am." Thus *hir sai*=he is an Ahír. The nominative of strong masculine nouns of the *á* base ends in *o* and the same rule is followed in adjectives and in the suffixes of the genitive. Short *a* often becomes long *a*, *e.g.*, *kánkar* for *kankar*=nodula limestone, *mákhi* for *makhi*=a fly.

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Braj Bháshá.—One of the noticeable differences between Braj and the other two dialects is the use of the cerebral or for *l*, *e.g.*, *bádar* for *bádal*=cloud; *bijri* for *bijli*=lightning; and *chaupar* for *chaupal*=the village club or guest house. Long *a* is pronounced very broad and sounds more like *au*. Long *i* denoting the feminine generally becomes *iá*, *e.g.*, a cat is *billia* in Braj and *billi* in Mewáti and Ahírwáti; a female jackal is *gadria* instead of *gádri*; and a female monkey *bandría* instead of *bándri*.

One or other of these dialects is almost without exception the language of the villagers and lower classes. The better educated, especially in the towns and among the Muhammadans who claim a foreign origin such as the Sayads and Patháns, speak the Urdu of Delhi, but they form a very small fraction of the population.

One of the most striking features of these dialects is that while the grammar is on the whole similar in all, the vocabulary is often quite different. Thus in many cases each dialect has a different word for the same thing. For instance, in Mewáti "wind" is *báo*; in Ahírwáti it is *paun*; and in Braj it is *biyár*. A white-ant in Braj is *uksa*, in Mewáti *dimak*; and in Ahírwáti *diwal*. These instances might be multiplied, and they shew how puzzling the language of the villagers is until the main differences between the three dialects have been mastered.

Races, tribes, castes and leading families.

Table 15 gives the figures for the castes and tribes of the district, with details of sex and religion. It would be out of place to attempt a description of each. Many of them are found all over the Punjab, and most of them in many other districts, and their representatives in Gurgáon are distinguished by no local peculiarities. Some of the leading tribes, and especially those who are important as landowners, or by position and influence, are briefly noticed in the following sections; and each caste will be found described in Chapter VI of the Census Report for 1881.

Meos.

The Meos own nearly the whole of the Firozpur tahsil and the greater part of the Núh tahsil, besides a few outlying villages in Gurgáon and Palwal. The tahsil of Firozpur, the western portion of Núh, and the adjacent parts of Alwar and Bhartpur form Mewát, or the country of the Meos. The early history of this tribe and the origin of their name are alike difficult to ascertain. They claim indeed a Rájpút origin, alleging descent from an ancestor converted in the time of Kutb-ud-din, but this claim of

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Rájpút descent is constantly made by all tribes of low present status. Mr. Channing writes as follows :—

"My own inquiries on the subject were imperfect ; but they led me to a conclusion, which I find has also been adopted by Major Powlett, that the Minás and Meos are connected, and I should be inclined to add that both are probably representatives of the earlier non-Aryan inhabitants of the country. In Tod's "Rajasthan," Vol. II, page 76, I find it stated that Mewasso is a name given to the fastnesses in the Aravalli hills, to which Minás, Kolís, and others make their retreat. Pál is, on the same authority, the term for a community of any of the aboriginal mountain races; its import is a defile or valley, fitted for cultivation and defence; and *pál* is the term given to the main sub-divisions of the Meos and also of the Minás. These latter, who in Gurgáon are known only as a body of professed criminals, were the original masters of the state of Amber or Jaipur, the Rájpút kingdom of which was founded by Dhola Ráe about A.D. 967 after subduing the Minás. Tod also states that in Jaipur the Minás are still the most numerous tribe, and possess large immunities and privileges; formerly the *tika* of sovereignty was marked by blood taken from the great toe of a Miná of Kalikho, another token, as I interpret it, of the ancient sovereignty of the tribe. Meos are often mentioned, although not in Gurgáon, as Mina Meos : and in the older Muhammadan historians and in Tod I find expeditions against their country spoken of as expeditions against the Mawasat, and in later times as against the Mawas. These facts incline me to the belief that the Meos are such of the aboriginal Miná population of the Aravalli hills as were converted to Muhammadanism, and that their name is probably a corruption of Mewasti, or the men of the mountain passes. Perhaps other inquirers may be able to confirm or refute this theory, which I only put forward tentatively."

Sir Herbert Risley in his book "The People of India" inclines to the belief that the Bhils are the aboriginal stock from whom the Meos are descended.

Any Meo will tell glibly enough that the tribe is divided into twelve *páls* and fifty-two *gots*; but no two enumerations of the *Páls* correspond precisely; and the fifty-two *gots* include the *páls*, and are not, as would at first appear, in addition to them. The following enumeration of the *Páls* is perhaps correct :—1 Balant, 2 Ratáwat, 3 Darwál, 4 Landáwat, 5 Chirklot, 6 Dimrot, 7 Dulot, 8 Nái, 9 Younglot, 10 Dahngal, 11 Singal, 12 Kalesa or Kalsákhi. Besides these there is a thirteenth *palákhra* or little *pál*, Páhat. The *páls* which are strongest in Gurgáon are the Dahngals in the north of Núh; the Chirklots in the south-east of Núh and in the country round Púnáhána ; the Landáwats, Dimrots and Dulots in the Firozpur valley, and the Darwáls in the country south of Núh. These Meo sub-tribes still possess a strong feeling of unity and the power of corporate action. In the Mutiny the members of each sub-division generally acted together : and district officers are advised to keep themselves informed of the names and characters of the men, who from time to time possess considerable influence over their fellow-tribesmen. Doha in Firozpur is the mother village of the Dulots ; Gháta Shamsábád in the same *tahsil* of the Dimrots, and Raisina in Gurgáon of the Dahngals.

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Khánzádas.

The Khánzádas are a race who were formerly of much more importance than at present; they claim to have been formerly Jadaun Rájpúts, and that their ancestors, Lakhan Pál and Sumitr Pál, who dwelt at Tahangarh in Bhartpur, were converted to Islam in the reign of Firoz Sháh (A. D. 1351 to 1388), who gave Lakhan Pál the name of Náhir Khán and Sumitr Pál the name of Bahádar Khán, and in recognition of their high descent called them Khánzádas and made them bear rule in Mewát. At first they are said to have lived at Sarahta near Tijara, and afterwards, according to tradition, they possessed 1,484 villages: however this may be, there is no doubt that they were the ruling race in Mewát down to the time of Bábar; since then they have gradually declined in importance, and now in this district own only a few villages near Núh and to the north of Firozpur. Traces of their former importance exist at Sohna, Bhundsi and Kotla. Kotla was one of their chief fortresses; the village is situated in a small valley, wholly surrounded by the hill, except where a small funnel-like pass gives entrance to it. In front of this pass is the Kotla *jhil*, and when this is filled with water, the only road to the pass lies along a narrow strip of land between the lake and the hill. The remains of a breast-work along the face of the hill and across the mouth of the pass still exist, while on the hill above the village is a small ruined fort. The village now belongs to Meos; some of the buildings bear witness to its former greater importance. In Alwar also the Khánzádas have fallen from their ancient rank, and now possess but few settlements. Mr. Channing writes:—

"It is probable that they are more intimately connected than they acknowledge with the Meos, whom they resemble in personal appearance. They do not ordinarily intermarry with Meos, but the Meo inhabitants of Ghatwásan, Pol, Nasirbas, Kherli Khurd, and Muhammadbas in the Firozpur *tahsil* profess to have been formerly Khánzádas, and to have become Meos by intermarriage. Their traditions also, which point to Sarahta as their ancient home, agree with those of more than one clan of Meos. If my supposition, that the Meos are converted Minás, is correct, I am inclined to suspect that the Khánzádas are the representatives of the noble class among the aboriginal population. Tod mentions an *Asil* or unmixed class among the Minás, known as Mainás. But my inquiries are imperfect, and I can only commend the subject to any one with a taste for ethnology, who has opportunities for study of the Minás, Mhairs, &c., on the one hand, and the Meos and Khánzádas on the other."

Játs.

The figures for the principal Ját sub-divisions are given in the supplement to table 15.

The Khánzádas are interesting from their past; the Játs are important in the present, and, if at any time a native state should arise in this part of India, would probably be still more important in the future. They own the greater portion of Palwal and the adjoining part of Núh, the country east and south of Bahora, and also scattered villages in other parts of Gurgáon and in Rewárí. They are almost without exception Hindus, only two small estates

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belonging to Muhammadan Játs; these call themselves Sheikhs, and are called by others Mulás. Many Mulás, who had been forcibly made Muhammadans by the emperors, were brought back into caste and are treated as Hindu Játs in all respects. They are still called Mulás, but Hindú Játs intermarry with them. The bards (*bhats*) say that there are 9 *lakhs* of *gots* in the Ját tribe, all of which intermarry and smoke together; and the Hindu Játs even intermarry with the Sikh Játs of the Panjáb. In Griffin's "Panjáb Rajas," it is noted that the sister of the Mahárája of Patiála, a Sikh Ját, was married to the Mahárája of Bhartpur, a Hindu Ját. The chief *gots* of Játs in the Gurgáon district are:—(1) Sarot, who own 24 villages, including Hodal; (2) Rawat, 8 villages, including Bahin and part of 27 other villages; (3) Dágar, 12 villages, including Mandkaula; (4) Tewatiya, 2 villages, including Alawalpur (the *got* of the late Rájá of Balabgarh); (5) Tanwar, 4 villages, including Pirthala; (6) Pokhwat, 5 villages, including Ghangaula; (7) Katamiya, 4 villages, including Gurgáon; (8) Raibdár, 4 villages, including Mitnaul. This last *got* is famous for its stupidity, and other Játs tell many amusing stories at their expense. All the Palwal Játs look to the Bhartpur Chief as their natural leader and the fall of Bhartpur made a great impression on them.

Ahírs.

Ahírs are the characteristic tribe of Rewári and are numerous also in the northern part of Gurgáon; they are found too in the following *parganahs*, Bahror in Alwar, Kanaund and Nárnual in Patiála, Kanti in Nabha, Mudáwar and Kot-Kásim in Jaipur; all these *parganahs* are in the immediate proximity of Rewári. All the Rewári Ahírs look upon Ráo Tej Singh's family, now represented by Ráo Lál Singh and Ráo Balbir Singh as their natural leaders. They are splendid cultivators, hard-working, frugal and orderly. It is difficult to ascertain anything very definite as to their origin and history, but their traditions state that in Rewári they supplanted Rájpúts, and in two villages impoverished representatives of the old Rájpút owners still linger. Ahírs are all Hindus.

Brahmans and Tagás.

The distinctively Brahman villages occur chiefly in the Palwal *tahsil*; but in all the *tahsils*, except in the almost exclusively Meo *tahsil* of Firozpur, there are a good many villages in which Brahmans own some share. A Hindu estate could hardly hope to prosper unless Brahmans held some land either as owners, occupancy tenants, or on a free tenure held from the community. Mr. Wilson is the author of the following account of the sub-divisions of the Brahmans; the Tagás referred to in this note are found in *tahsils* Gurgáon and Palwal :—

"Of the Brahman tribe the principal sub-divisions are called *zát* a word which seems also to be used to embrace the whole tribe Each *zát* is sub-divided into *gots* and each *got* again into *als*. The *al* is generally a sub-division of the *got*, which derives its origin from some particular place (the *nikas*), the name of which gives the distinguishing

name of the *al* and is prefixed to the name of the *got*. Thus the *al* of the Gaur sub-tribe (*zát*) called Indauriya Bháradwáj is of the Bháradwáj *got*, and derives its origin from Indaur. In many matters more regard is paid to the *al* than the *got*, and more than one of the Brahmans present did not know what *got* he belonged to. Indeed the vagueness of their knowledge altogether about their *gots* and *als* is astonishing, especially as one expects Brahmans to be more particular about these things.

"In this district there are representatives of three sub-tribes (*záts*) only; the Gaurs, the Gautam, and the Chaurásiya. The most numerous is the Gaur sub-tribe, and there are only a very few villages of the Gautam and Chaurásiya sub-tribe. They are so far distinct that a member of one sub-tribe cannot marry with a member of another; and when they hold a *pancháyat*, which consists of Brahmans of the villages most nearly concerned, and not of any regularly deputed representatives, only members of the sub-tribe concerned take part in it. They say too that in drinking water and smoking, they make distinctions according to the sub-tribe, but evidently they are not so particular in practice as they are in theory. All will drink water from a brass vessel in the hand of a Kahár, Taga, Ját, Ahír or Gujar, but not of a Musalmán *bhisti*. In smoking the *hukka* a Gaur will smoke from the same mouth-piece as a Gaur, but in smoking with a Gautam or Chaurásiya, he takes off the mouth-piece and smokes the *hukka*, using his hand as a mouth-piece. The Gaurs say they will drink water from a Gautam's brass vessel, but not from his earthen vessel, but a Gautam will drink from a Gaur's earthen vessel. A Chaurásiya says he will drink from a Gaur's earthen vessel, but not from a Gautam's. The Gautams say they will drink from the earthen vessel of neither Gaur nor Chaurásiya. Of the Gaur sub-tribe (*zát*) there are ten *gots*, they say, but they cannot give their names with certainty, and in some cases cannot distinguish between the *got* and its *als*. The following names are given as those of *gots*, but some of them may be names of *als* only—Bháradwáj Bharadwar (?)—Mudgal, Kaushish, Báshishtmun, Páthik, Bachis, Tandras, Dikhot, Kákuángiya, Láthá Joshi (with its *als* the Indauriya, Silsibya, Kámerval).

"The Gautam sub-tribe is in this district represented only by the Maithul *got*, which consists of 52 *als*. The sub-divisions of the Chaurásiya sub-tribe, represented in this district, are given as Pachami, Tagnayat, Khundrántya, Dhamranniya, Kakariya, but these are said to be *als* only. The Tagás are not admitted to be Brahmans. They claim to have been Brahmans, but to have given up (*tyaga, tyag,* abandonment) the practice of *parohitái* and *panditái* (the office of family priest and learned Brahman) for agriculture; hence their name. A Taga present says that Brahmans are his *parohits*, and he worships them (*pujta hai*). It is said that some 25 years ago Gordhan, a Taga of Fatahpur Biloch, was about to marry his daughter to a Gaur Brahman, but a *pancháyat* of Gaurs forbade it. A Brahman widow is not allowed to re-marry. If a Brahman does marry a widow, they are turned out of the Brahman caste, and they and their descendants are called Dharukra, now almost a separate caste by itself. A Dharukra marries only a Dharukra. There are some families of Dharukra descended from Gaur Brahmans in Ládíáká. Another form of the word Dharukra is Doghla."

Gujars.

Gujars are found in all five *tahsils*, but are most numerous as proprietors in the Gurgáon *tahsil* along the foot of the range, which divides the district from Delhi. In the Palwal *tahsil* some of the largest Gujar villages now belong to the Skinner estate; in

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the days of the heavy assessments which preceded the regular settlement, the Gujars attempted to evade the weighty *jamas* imposed on them by using their lands as grazing grounds, and throwing them out of the cultivation, and then deserting the villages, when pressed for payment—a course which led to their rights being forfeited, under a special rule issued by the Government of India to check desertion of estates in the Gurgáon district, or to their being sold by auction for the balances due.

Rájpúts.

The figures for the principal Rájpút tribes are given in the supplement to table 15.

The chief Rájpút settlements are those of Badgujar Rájpúts round Sohna and of Chauháns round Bahora, to the north-west of the Gurgáon *tahsil*, and in the isolated villages to the south of Rewári. The Badgujars state that their ancestors migrated hither from Jalandhar under the following circumstances:—It appears that an ancestor of theirs was playing at dice with the goddess Devi, when he noticed that her hand was wet: he asked her the cause, and she replied that she had just rescued a ship which was sinking in the sea; this seemed to him so improbable that he somewhat rudely impugned her veracity, and was in return visited with a curse, which caused him and his to wander forth, until the new seat of their race was pointed out to them by the given sign of the cart axle breaking down; and then after a series of conflicts they drove out the Khánzádas who then held the country and established themselves at Sohna and in the country round. The date given for this migration is about the middle of the fifteenth century. The history of the Chauhán race is given in Sir H. M. Elliott's supplemental Glossary. The local names which he mentions, Bighoto Ráth, Dhun-dhoti and Chandain, are known by the people, but not often referred to. The great majority of the Gurgáon Rájpúts are Hindus except in the north and east of Rewári. Some of these Rewári Ranghars (Muhammadan Rájpúts) have but an indifferent name for honesty, but generally the Rájpúts of both religions are of good repute.

Other tribes.

Gaurwas are Rájpúts who have adopted the custom of marrying the brother's widow; they are confined, wholly or almost wholly, to the Palwal *tahsil*; a few are Muhammadans, but the majority are Hindus. The Dhusars claim to be descended from Brahmans, but do not intermarry with them or receive charity; they derive their name from Dhosi, a flat-topped hill near Nárnaul where their ancestor, Chimman, performed his devotions. The famous Himu was a Dhusar of Rewári. Among the Banias the most numerous class in Gurgáon are the Agarwáls who trace their descent from Rájá Agarsen of Agroha in Hissár, whose eighteen sons married the eighteen snake daughters of Rájá Básak. The Agris, or salt-workers, claim descent from the Rájpúts of Chittaur, and the Mallahs derive their origin from Runakta near Agrá.

The letter A is prefixed to the tribes in table 15 which are notified under the Land Alienation Act (XIII of 1900). The letter has been omitted against Khánzádas by mistake, and Koreshis, who are a sub-division of Sheikhs and whose numbers were not separately ascertained at the census of 1901, are also notified under the Act. Recently by Punjab Government Notification No. 2666-S., dated 1st October 1909, the Gaur sub-division of Brahmans was notified as a separate group under section 4 of the Act. They are thus protected against acquisitions on the part of members of non-agricultural tribes, while on the other hand they themselves are prevented from preying on the purely agricultural tribes originally notified. The latter under the notification quoted at the head of table 15 all form one group and can thus transfer land to each other.

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Tribes notified under the Land Alienation Act.

The working of the Act has been most satisfactory. The following figures extracted from table 21 shew the average area transferred at various periods up to 1901-02 when the Act came into force and during the seven succeeding years :—

	Sales.	Mortgages.	Redemptions.
1870-71 to 1879-80	2,768	8,185	843
1880-81 to 1889-90	3,368	10,046	4,002
1890-91 to 1901-02	3,318	18,181	13,001
1902-03 to 1908-09	3,306	14,848	11,611

In spite of the unfavourable character of the seasons there was a large decrease of mortgage in the fourth period of the table as compared with the third, and the area redeemed would probably have been much larger if the seasons had been normal.

The following table shews how each of the important tribes has fared during the period 1902-03 to 1908-09 :—

1	2	3	4	5	6	7	8	9
Tribe.	Bought by	Sold by	Net gain or loss.	Redeemed by	Taken on mortgage by	Total of columns 5 and 6.	Mortgaged by	Net gain or loss in mortgage.
	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.
Ahírs ...	5,462	4,361	+1,101	8,013	11,845	19,853	12,417	+7,441
Gujars ...	392	335	+57	1,829	3,314	5,143	3,042	+2,101
Játs ...	2,286	2,031	+255	10,722	18,231	28,953	18,366	+10,587
Meos ...	3,154	3,495	−341	52,296	37,425	89,721	38,623	+51,098
Rájpúts ...	2,318	3,605	−1,287	5,161	6,193	11,354	12,658	−1,304

The above figures shew the extent to which the improvident Meos have benefited by the Act. The Rájpúts alone shew

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a net loss on both sales and mortgages. This tribe is being gradually ousted from its land by the less aristocratic agricultural tribes, but the Land Alienation Act will retard its downfall.

Leading Families.

The Gurgáon district is singularly wanting in Indian gentlemen of influence; the causes of this are to be founded in the former general resumption of revenue-free tenures and the levelling influences of the heavy settlement before 1838 and 1842. Muhammad Siraj-ud-din Haidar, the *istamrárdár* of Farrukhnagar and Siwári, is an Honorary Magistrate. His father, Captain Tafazzul Hussain, belonged to an old and respectable family of *muftis* at Rewári, and was granted the villages of Farrukhnagar and Siwári on an *istamrár* tenure on account of his notable services at Nágpur during the Mutiny. Other leading families are the Rájpút *chaudhrís* of Hathin in Núh *tahsil*, represented by zaildár Nathe Singh, and of Bahora in the Gurgáon tahsil, represented by zaildár Surat Singh; Farzand Ali Khan, zaildár of Sohna; the Kázi jágírdárs of Táoru; the Sayads of Rasúlpur in Palwal, who did good service in the Mutiny; the Ahír family of Rewári, now represented by Ráo Lál Singh, Ráo Balbír Singh, Ráo Chajju Rám and Ráo Jagmal Singh, and the Ahír *chaudhrís* of Bhárawás and Sáháranwás of whom Pirbhu Diál and Rám Lál are the most prominent.

Rája Ise Khán, *istamrárdár* of Dhámláká in Rewári; Kázi Shams-ud-dín of Rewári; Chaudhri Mujáhad Khán of Sákras, Nawáb Ismail Khán, a relation of the former Nawáb of Farrukhnagar, the Kaisth family of Sohna and the Kázís of Palwal may also be mentioned.

In Rewári town, Lála Makhan Lál and L. Hari Rám, Honorary Magistrates, hold a prominent position.

Descent of Jágírs Act.

There are only three *jágírs* in the district of sufficient value to bring them within the scope of the descent of *Jágírs* Act, and as one of these is a grant in favour of a hostel of Fakírs in Bhárawás, no question of primogeniture arises. Of the remaining two the *jágírdár* of Farrukhnagar has accepted the provisions of the Act, while the other case (that of the family of Rái Umed Singh, *maháján* of Delhi, who hold a number of grants in the Rewári tahsil) is still under consideration.

Religions.

Table 16 gives details of religion by sex. The table is complete in itself and requires no further analysis or comment. For a description of the various religions enumerated in the table reference must be made to the Provincial Census Reports. The general distribution of religions by *tahsils* can be gathered from the figures of Table 16 and regarding the population as a whole, no more detailed information as to locality is available. But the landowning classes with the exception of the Meos, who hold all the Firozpur and the greater part of the Núh *tahsil*, are with few exceptions Hindu.

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Among the agricultural population generally the forms of worship which most prevail are those connected with what they call their *Kachcha Mazhab* as distinct from the *Pacca Mazhab* of orthodox Hinduism and Muhammadanism. In most Hindu villages and in many of the Meo villages will be found, under some shade-giving tree, a little masonry platform, the shrine of the *Bhumia* or local deity, if such he can be called, for the *Bhumia* is generally one of the founders of the village, or, as Mr. Channing found in one village, the Brahman priest of the original settlers. The special day for making offerings is the *Chaudash*, or 14th day of the month. Some of the *Bhumias* are said to grant the prayers of their votaries, and to punish severely those who offend them. One of the Superintendents of Settlement told Mr. Channing that he had once been obliged, by the feeling of a great weight on his chest, to quit a place sacred to a *Bhumia* where he was accidentally sleeping; and the same *Bhumia* visited with illness a man who cleaned his teeth near his shrine. Those *Bhumias* who thus bear the reputation of being revengeful and vicious in temper are respected, and offerings to them are often made; while those who have the character of easy, good-tempered fellows are neglected. A somewhat similar local deity who does not seem to be always clearly distinguished from the *Bhumia*, but whose shrine is often found in addition to that of the *Bhumia* in the same village, is the *Chanwand*, also called *Khera Deota*. Some villages say that the *Chanwand* is the wife of the *Bhumia*; others seem to put the *Chanwand* in the place of the *Bhumia*, but the *Chanwand* is worshipped on Sunday.

The Búndela is only worshipped in times of sickness, and especially of cholera; and is probably the same as Hárdaur mentioned in Elliot's Glossary. In the last century cholera broke out in Lord Hastings' Army, shortly after some cattle had been killed within the grove where lie the ashes of a Bundelkhand chief, named Hardaul Lála. The epidemic was attributed to his wrath, and his lordship over cholera being thus established, he too is in many villages given a small shrine, and prayed to remove pestilence when it visits the village. The spirits of young men who die childless are also supposed to haunt the village, as are the ghosts of men who from any cause die dissatisfied and unwilling to leave their homes. Such spirits are called euphemistically *pita*, or father, but generally bear the character of being vindictive and requiring a great deal of attention. A little shrine, very much resembling a *chulha*, or native fire-place, is generally constructed in their honour near a tank, and there offerings are made. Sometimes a *pita* descends on a person, who then becomes inspired, shakes his head, rolls his eyes, and reveals the will of the *pita*. This is spoken of as *khelan*, or playing. A former village watchman of Damdama, in *tahsil* Gurgáon bore the reputation of being occasionally thus inspired.

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In some villages is found a shrine very similar to that of the *Bhumia*, known as Paththarwáli; and when a man in sickness puts on the cord of Devi and recovers, he has to perform a journey to Nagarkot, or Jawála Mukhi, in Kángra, and takes with him a *Bhagat*, or professed devotee of Devi, and while he is away the females of his family worship the Paththarwáli. Besides these there is often a shrine known as that of the Panjpír. The Hindus regard this as sacred to the Pándú brothers; the Muhammadans as sacred to five of their saints. A miraculous light is asserted to sometimes appear at midnight on these shrines. *Sattis* also are often worshipped. Thus in the village of Rojka Gujar, there is the shrine of a Gujarni Satti who has constituted herself the patroness of the Brahman priests of the village, and unless they are properly looked after she gets angry and sends things into the bodies of the offenders, causing them pain; and then on the first day of the moon the Brahmans have to be collected and fed at her shrine. The standards of Shaikh Sálár and Shaikh Madár are often to be met with in Meo villages, carried on circuit for the collection of the offerings of their votaries. Sálár Masúd was one of Sultán Mahmúd Ghazni's chief generals; his tomb is at Bahraich in Oudh, and the Meos regard him as their chief patron saint. The Madár Sáhib is a saint, whose shrine is at Makanpur near Aligarh. The *maulvis* now discourage the use of the Sálár standard as idolatrous.

Beside these village objects of worship, there are many shrines to the occupants of which reverence is paid. Thus in Sajwari, *tahsil* Palwal, there is a shrine of Shaikh Ahmad Chishti; but Muhammadan though he was, his votaries are mainly Hindus. The *Kánúngo* family of Palwal say that one of their ancestors used to visit this shrine constantly, and died here. After death they intended to take away his corpse to the Jamna and burn it, but such was his attachment to Shaikh Ahmad that until they cut off one of his fingers and buried it in the shrine, his body could not be moved. The *choti*, or lock of hair, of the children of this family is always cut off at this shrine. Many of the neighbouring Hindu Ját villages have dedicated plots to this shrine and some Játs of the village told Mr. Channing they only did *puja* or worship to Shaikh Ahmad Chishti, Brahmans, and the *pipal* tree. In other places Muhammadan shrines are objects of worship to the Hindu villagers. The occupants of some of these shrines are credited with the power of working miracles; thus in the Meo village of Ghairatpurbás, *tahsil* Gurgáon, there are two shrines known as those of Wiláyat Sháh and Háshim Sháh. The ministers of Háshim Sháh's shrine once allowed it to fall into a bad state of repair, whereupon the saint afflicted them with sickness until they executed the repairs needed; and once when a man of the neighbouring village of Sakatpur was on a journey, the wheel of his cart began to give way: thereupon he vowed five balls of *gur* to Wiláyat Sháh if he got his cart to the village; on he journeyed

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in safety until he reached the village boundary, and then down went the cart. The saint had fulfilled his part of the contract. Nor are Hindu miracles wanting: in Indri, *tahsil* Nuh, on the day of the *Holi*, five cow-dung cakes appear mysteriously on the place where the *Holi* offerings are deposited.

Tales of sorcery too are not unknown. There used to live in the district a famous Brahman sorcerer, who was said to steal the skulls of people who died young, and to hold the unfortunate spirits imprisoned in them. Then if any one offended him, he sent a spirit into the offender, who took the name of the dead man or woman in whose body the spirit formerly dwelt, and stated, when asked, that the Brahman had sent him. If something was given to the Brahman, the patient generally got better. This Brahman was also able to interpret the will of *pitas*, cause wells to fall in by throwing written charms down them, and secure a favourable result to a suit in the courts by the recital of other spells. Some wizards, Mr. Channing was told, if they cut off a lock of a woman's hair, could cause her to die; and then, when she had been burned, could bring her to life again, and thus secure her for their own enjoyment. But he was not told of this happening nearer than Lahore. There is, of course, the usual dread of the evil eye, the theory of which was thus described by some Játs :—When a child is born, an invisible spirit is sometimes, not always, born separately at the same time; and unless the mother takes the precaution of keeping one breast tied up for forty days while she feeds the child from the other, in which case the spirit dies of hunger, the child grows up with the endowment of the evil eye; and whenever a person so endowed looks at anything covetously, something evil will happen to it. Amulets worn for protection from the evil eye seem to be of two classes: the first, objects which apparently resist the influence by a superior innate strength, such as tiger's claws; and the second, objects of a worthless character, such as cowries, which may catch the eye of their beholder, and thus prevent the covetous look.

Charms too are found very useful in times of cattle-disease. One practice which prevails in the south-east of the district arose in this way. Once upon a time a man whose descendants live at Tumora, in the Mathra district, was sleeping out in the fields, watching over his cattle with spear and shield, when he saw the cattle-disease creeping up towards his oxen in an animal shape; he watched his opportunity and got the disease under his shield, which he pressed firmly down. The disease entreated to be released, but he would not let it go until it promised that it would never remain where he or his descendants were present. So still when a murrain visits the village, his descendants are summoned and walk round the village calling on the disease to fulfil its contract. Another and more widely-known method of protecting the cattle is to erect at the entrance of the village two

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poles between which a rope of *dáb* grass is stretched. On this are suspended wooden models of a plough and a narrow *mez*, an unbaked earthen pot cover, an onion, and an iron spike. All of these are marked with oil and red lead, and on the earthen cover is written a charm by some holy man. Then on an appointed day all the cattle are driven out below the rope and charm, and on that day no fire is lit in the village, until the evening, and all the milk of the day is given to Brahmans. In cases of snake bite, one method adopted is for the charmer to repeat an invocation to Noah in Arabic twenty-one times by a well, from which he then draws water, and washes with his right hand his feet and hands; and the water remaining after these ablutions is sprinkled on the patient, who also drinks some of it. Scorpion bites can be cured by invoking Khwája Múin-ud-dín. In times of great sickness Muhammadans sometimes take a he-goat perfect in all respects, and ten or twenty men walk with it all round the village, repeating verses of the *Korán*; then they kill it, and bury it in the centre of the village, or they write a prayer on a piece of paper, and put it over the chief entrance of the village. The prayer runs thus:—Son of Abdullah, son of Aimaná; Flee away disease, Mahomed has come.

The Meos have hitherto been very lax Muhammadans, sharing in most of the rites and customs of their Hindu neighbours, especially such as are pleasant to observe; their principle of action seems to have been to keep the feasts of both religions and the fasts of neither. Recently religious teachers have become more numerous among them, and some Meos now keep the Ramzán fast, build village mosques, say their prayers, and their wives wear trousers instead of the Hindu petticoat,—all signs of a religious revival.

Ecclesiastical administration and Christian Missions.

The following information about the ecclesiastical administration of the district and the operations of the Cambridge and S. P. G. Missions, Delhi, has been contributed by the Rev. G. Puston of the Cambridge Mission, visiting Chaplain:—

"The Church of the Epiphany at Gurgáon was built in 1863. There is no resident Chaplain, but one of the Missionaries from Delhi visits the station monthly and holds services.

The S. P. G. and Cambridge Mission, Delhi, have a Boy's Industrial School in Gurgáon (which removed there from Farídabad in 1896), where four industries are taught, *viz.*:—the making of shoes in Indian style, the making of shoes in European style, tailoring and carpentering.

There is a church belonging to the Mission in the bázár, and the Indian Christian community includes the masters of the School, a catechist and their families and a few others.

Preaching in the villages of the district goes on regularly. There is a branch of the S. P. G. Mission working in Rewári where a resident Missionary has been stationed since 1883 when the Rev. T. Williams went there. In 1872, twenty-five Mahomedans prepared by native catechists

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were baptized in one day by the Rev. Tára Chand, and among the converts of the Mission was the Imám of the Mosque. Since that time progress has been slow, but Christian work has been steadily maintained both in Rewári and the district."

The following account of the work of the Baptist Missionary Society which has its head-quarters in this district at Palwal, was contributed by the Rev. F. W. Hale, local Head of the Society :—

"The London Baptist Missionary Society commenced serious operations in the Palwal District in the year 1893.

Previously Palwal had been a Mission outstation of the Delhi centre. The Rev. F. W. Hale is the Missionary in charge. The Christian community connected with the Mission numbers about 240. The Mission has sub-stations for evangelistic and elementary educational work at Hodal, Hatin, Punaháua and Bhaghaula in the Gurgáon District, and at Farídabad, Ballabgarh and Fatehpur Biloch in the Delhi District. At the Salámatpur Industrial Settlement which is half a mile or more to the west of the town, accommodation and work is found for an average of 130 or more women and girls. This institution—one of the most interesting and successful of its kind in Northern India—is under the charge of Miss Fletcher, to whom the credit of its initiation in 1901 and its development to its present success is mostly due. The Institution is as sound from a business, as from a Mission point of view. Lace-making and drawn thread work are taught, and the girls are trained in ordinary domestic ecomony. The work turned out finds a ready sale and the settlement is self-supporting. The full staff of the Palwal Mission in 1909 was :—Mr. Hale and Dr. Thomas (of the B. M. S.), Miss Fletcher, Miss M. Young and Miss Couths (Salámatpur), and Miss Coombs, Miss Young, M. S., Miss Fergusson and Miss De Rezario (B. Z. M., Palwal).

The Mission is just completing a spacious church of red brick and grey stone, in Palwal, at a cost of Rs. 10,000. This amount is being raised entirely by voluntary subscriptions."

Occupations.

Table 17 shows the occupations in which the people of the district are engaged or on which they are dependent.

The distribution of the population between the main heads of occupation given in the Census Report of 1901 is as follows :—

	Percentage.
Government service	1·11
Agriculture	61·31
Personal services	6·58
Artizans	17·20
Commerce	5·47
Professions	2·11
Unskilled labour	2·91
Independent	3·31

The extent to which the district is an agricultural one is not fully brought out by these figures, as a very large proportion of the artizans are village menials, whose work is subsidiary to agriculture.

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Daily life.

The description of the agricultural year given in Chapter II, Section A, shows that the peasants are more or less busy all the year round. The men rise an hour or two before dawn, feed and milk the cattle and after a light meal go off to their work. Work goes on until about 10 A.M. in the hot weather and midday in the cold weather, when the first big meal of the day is taken. This is brought out by one of the women of the family (except among Rájputs and Khánzádas who observe strict purdah), or by a child. During the hot season 2 or 3 hours' rest is taken, work being resumed about 2 P.M. and continued until sunset. The cultivator then returns home and after milking and feeding his cattle takes his evening meal. He goes to bed about two hours after sunset, sometimes spending the interval between food and bed time smoking and chatting at the *chopál* or *nauhra*. Hindu Rájputs who cannot afford to employ a water-carrier have also to fetch water for the household use every morning before going out and every evening after their return home.

When there is no work in the fields the men make ropes for their own use and for sale, hire out their camels or carts and repair and thatch their houses and sheds. In the canal villages they are busy all the year round.

The women generally get up one or two hours before sunrise, and grind the corn, churn the butter, plaster the hearth (if Hindus), clean the cooking vessels, cook the morning meal and make fuel cakes (*oplas*). Those who do not keep *purdah*, fetch water morning and evening, take the men's food to the field, help them in all agricultural operations except ploughing and clod-crushing, and cut grass. If they keep *purdah* they spin, sew or do other household work. In the evening they tend the cattle, cook and serve the evening meal, and boil and curdle the milk.

Divisions of time.

The names given to the divisions of the day by the principal tribes are as follows :—

Ahírs.	Játs.	Meos.	Corresponding English time.
Pahar ká tarka ...	...	Dotháin rát ...	4 A.M.
Tarka ...	Piṛa badal ...	Dotháín ...	Dawn.
Pahar din charhe ...	Pahar din charhe ...	Pahar din charhe ...	8 A.M.
Koliá dopahar ...	Narm dopahar ...	Kola dopahar ...	10 A.M.
Dopahar ...	Dopahar ...	Dopahar ...	Midday.
Din dhale ...	Dopahar píchhe ...	Din dhale ...	2 P.M.
Sánjhsi ...	Sánjh ...	Sanjherai ...	4 P.M.
Sánjh ...	Sánjh or sankh báje	Din chipe ...	Sunset.
Pahar rát charhe ...	Pahar rát charhe ...	Pahar rát charhe ...	9-10 P.M.
Adhi rát ...	Adhi rát ...	Adhi rát ...	Midnight.

In the cold weather *bájra*, *jowár* and pulses and in the hot weather barley and gram are the grains used by the ordinary agriculturist for food. To these must be added buttermilk and spinach of *sarson*, gram, *guár* and wild herbs.

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In addition to the ordinary cakes (*chapátis*) made from the flour of the above grains the following dishes are very popular :—

Dalya or as the Meos call it '*gassa*.' This is a porridge made of *bájra*, *jowár* or barley of which the Játs and Gujars are especially fond.

Rábri.—This is made by mixing *bájra* flour in the cold weather and barley flour in the hot weather with water and whey or buttermilk, and leaving the mixture in the sun until it ferments. Some salt and more buttermilk are then added and the whole is put over a smouldering fire. It is eaten at night with salt and milk, and in the morning with salt and buttermilk. Ahirs and Rájputs are especially fond of *rábri*.

Maheri.—This is *bájra*, *jowár* or barley flour cooked in buttermilk, and is a favourite food of the Meos and Khanzádas.

The light morning meal taken before the peasant begins his field work consists generally of what is left over from the meal of the previous evening. It is called *kalén* or *kalewa* by the Játs.

The first regular meal taken about midday consists of fresh cakes (*chapáti*) made of any of the flours mentioned above with pulses of some kind (*dál*) or spinach (*tarkári* or *ság*), or failing these, sauce (*chatni*) made of salt, chillies, spices, etc.

Dalya or *gassa*, *rábri* or *maheri*, fresh cakes, milk, *dál* and *ság* form the evening meal.

Muhammadans eat '*halál*' meat whenever they can afford it, and the Meos are said to have a special liking for cow's flesh, though the meat ordinarily obtainable is of course goat's flesh.

Some Kaisths and a very few Hindu Rájputs and Ahirs also eat meat. Hindus who eat meat make no distinction between '*jhatká*' and '*halál*.'

Dress.

The ordinary zemindár's dress consists of a *pagri*, *kamri* or *kurta*, *dhoti*, *chádar* and *juti*. The *pagri* is usually made of coarse cloth and, if of narrow width, is called *pág* or *pagri*, and, if of moderate width, is called *phainta* among the Meos and *sáfa*, *dopatta* and *patka* among the other tribes. A small cap (*topi*) made of coarse cloth, *latha* or *márkin*, is worn by some Meos, Khanzádas, Ahirs, Játs and Mahájans instead of, or in addition to, the *pagri* and is the common head-dress of boys of all tribes.

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The '*kamri*' is a jacket with long sleeves which fastens across the chest with strings. Its place is sometimes taken among the Khanzádas and Hindu Rájputs by a *kurta* or vest which buttons. A waistcoat is sometimes worn in addition to the *kurta*. The *kamri* and *kurta* are generally made of coarse hand-woven cloth (*gárha*), and for winter use they are of double thickness. The Játs, Rájputs, Gorwas and Brahmans in the east of the district almost invariably wear a *kamri* padded with cotton, and Meos and Khanzádas also wear this *mirzai* if they can afford it.

The *dhoti* or loin cloth is generally made of *latha* or *gárha*. Only the better class Muhammadans and Hindus wear trousers (*pajáma*) instead of the *dhoti*, but in the cold season trousers padded with cotton are worn by the Hindu tribes in the east of the district.

The *chádar* is the usual wrap, and is generally made of three strips of coarse cloth (*gárha*) sewn together. In the cold weather all who can afford to do so substitute a *rezai* for the *chádar*. On festal occasions new clothes of the above description or of a finer sort are worn.

Among the Muhammadan Rájputs the women generally wear trousers of *susi*, chintz or red muslin, a *kurti* and a shawl (*orhna*) of the last two materials. Khánzada women wear the same except that a thin shawl (*dopatta*) is substituted for the *orhna* and a '*sina band*' (support for the breasts) is added. Meo women generally wear a cotton petticoat, *kurta*, shawl called *lugra*, and a *sinaband*.

The tendency to substitute trousers for the petticoat is gradually increasing.

Hindu women wear a petticoat of blue or red *gárha* or chintz (*ghágra* or *lahnga*), a bodice (*angiá*) covering the breasts but cut rather low in the centre, so as to display tattooed representations of what are supposed to be peacocks, and an *orhna* made of red or blue *gárha*, with or without embroidery.

Gujar and Ját women have the *orhna* covered with round pieces of glass.

Among Hindu Rájputs, some Ahirs and in the cold weather, Játs, the women wear a '*kamri*' or *kurti* of chintz or dyed cloth over the *angiá*. A *rezai* is also worn by the well-to-do over the *orhna* in the cold weather. The ornaments worn are not in and way distinctive but the following fact is perhaps worth noting. Some Hindus have their front upper teeth pierced and little spikes of gold inserted, so that when they are dying there may be no difficulty in carrying out the custom of placing in the mouth gold, Ganges water and sprig of the *tulsi* plant. For a man with gold in his mouth to lie is held to be a very great sin.

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Dwellings.

The houses of the people generally consist of a covered gateway *páoli* (or *dehliz*) opening on to the lane (*gali*). Inside the gateway is an open square or yard (*ángan* or *chauk*), on one side of which is the house consisting of a verandah (*dalán*) and inner rooms for living in called *kotha* or *kothri* according as they are large or small. Often two or three minor enclosures (*bákhal* or *bagar*) are found inside the main enclosure. Within these enclosures are the hearths (*chúlhas*) at which the bread is baked and each distinct confocal group living within one enclosure has a separate *chúlha*. The walls are of mud or sometimes *kachcha* bricks, and near the hills of stone. The roofs are of mud or of thatch. Some of the houses, especially in the Mewát, have an upper room (*chaubára*) with a verandah.

The cattle are generally penned in the *nauhra* (a separate walled enclosure containing a cattle shed) or if, there is no *nauhra* in a shed in the *ángan* or in the *páoli*.

Furniture.

The ordinary peasant's house contains beds (*charpai*), mattresses (*gûdar*), smaller beds for children (*khatola*), large and small stools (*pidha*, *pidhi*), a wheel for ginning cotton (*charkhi*), a spinning wheel (*charkha*). A large square mud receptacle for storing grain (*kothi*), a smaller round receptacle for grain (*kuthela*), a stone handmill for grinding corn (*chakki*), a large mortar of wood, stone or earthenware (*ukli*) with a wooden pestle (*músal*), a winnowing fan (*cháj*), fireplaces of mud for cooking (*chúla*), a fire pit for boiling (*hára*), baskets of twigs (*tokra*, *tokri*) and of grass (*khári*), nets for carrying grass, *chari*, etc., (*pasi*), a blanket for carrying *bhusa* or *pálá* (pál), stones for pounding (*sil batta*), a kneading board of wood or stone (*chakla*), a wooden rolling pin (*belan*), a churn (*rai*), a sieve (*chalni*), a machine for cutting up vegetables, etc. (*daránt*), a stick for winding string (*ateran*), scales (*tarázu*), a lamp (*diwa*) and a lamp stand (*diwat*).

Játs and Khanzádás generally keep their clothes in a dyed cloth (*bugcha*), while Muhammadan Rájputs use a sort of trunk made of *munj* (*patár*), but the *patár* is now gradually giving place to a wooden box.

Utensils.

Muhammadans generally use earthen vessels, or vessels of china or copper, while Hindus use vessels of brass or bell-metal. The various forms of plate in use are *tabák*, a small metal or earthen plate used only by Muhammadans, *rikábi*, an earthen or brass plate somewhat larger than *tabák* and used only by Muhammadans; and *tháli*, a large plate of brass or bell-metal, used only by Hindus. There are two forms of cup. Those with low sides are called *piála*. Muhammadans use an earthen, and Hindus a brass, *piála*.

The *katora* has higher sides and is more like the cup used by Europeans, but is without a handle. It is of metal and is used by Hindus and Muhammadans alike. *Pália* is a small iron cup

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used as a ladle. *Abkhora* is a tumbler made of brass, bell-metal, or among Muhammadans only, earthenware. The *lota* or ewer is of brass or earthenware and is used chiefly by Hindus. *Banta* and *tokni*, larger vessels of the same shape, are used only by Hindus. Flat iron plates for baking *chapátis* called *tawi*, dishes for kneading dough called *parát* if of brass or iron, and *kunda* if of earthenware, are found in every household. Various cooking pots are in use. *Degchies* of brass, earthenware kettles (*hándi*), iron frying pans (*karahi*) are used by both Hindus and Muhammadans, while *bhartias* (brass vessels for boiling *dál*, etc.) are used only by Hindus. Spoons of iron or brass (*chamcha*) are used by both Hindus and Muhammadans, while wooden spoons (*doi*) are used by the latter only. Other necessary utensils of universal use are *chimta* (iron tongs), *doháwani*, *kadáwani*, *jamáwani*, earthen vessels for milking and for boiling and curdling milk, pitchers of various sizes (*gharia*, *gharra*, *matka*) and water buckets of leather or iron (*dôl*), but English tin buckets are often used in place of the *dôl*.

Disposal of the dead and burial customs.

Among Muhammadans no special ceremonies are observed on the death of a child of 12 or under. The clothes worn by the deceased are given to a sweeper, and the body after being dressed in new clothes and wrapped in a shroud (*kafan*) is buried.

On the approach of death in the case of persons over 12 among Muhammadan Rájputs *yasin* is repeated in the ears of the dying person and honey diluted with water is put in his or her mouth. After death a *fakir* and the deceased's relations put cotton in the nostrils and ears to prevent water entering them and then wash the corpse, after which the cotton is removed. Among Meos only relations wash the corpse, and no cotton is used. The body, after being dressed in new clothes and wrapped in a shroud, is laid out on the bier (*janáza*) which among Meos is the bed on which the deceased died, but among other tribes must be a different bed.

The *janáza* is then carried off by four men with the head foremost, and set down close to the grave, which is dug pointing north and south and is about 5 feet deep. After the reading of prayers, the body, without the shroud which is given to the *fakir*, is lowered and laid on its side with the face towards the west (Mecca) in a recess at the bottom of the grave. The open side of the recess is then closed with earthen vessels or stones, so that when the grave is being filled no earth may fall on the body. Grain is then distributed among the poor. On return to the village *chaupál darúd* is said by the funeral party for the benefit of the soul of the deceased.

A fire is burnt on the grave for 40 days to keep animals from digging out the body.

Disposal of the dead and burial customs.

A *fakir* sleeps there for 30 or 40 days; he is paid a rupee and gets another rupee for tobacco. Meos, however, pay nothing, as the *fakir* is a *bhondadár*. He continues to read "*darúd fátiha*" for 40 days and receives one or two cakes (*chapátis*) every evening.

On the third day after death the relatives and friends of the deceased say the '*kalima*' and for each *kalima* put some parched gram on a heap until 12½ *sers* are collected, when the gram with sugar *patáshas* or *iláchidanas* is distributed among the party. Among Meos this ceremony is not in vogue, but the *tija* or ceremony of the third day is observed by distributing *patáshas* among relations, and in the evening by feasting the four persons who carried the body to the grave.

During the three days between the death and the *tija* the deceased's family do not eat at their own, but at their friend's houses.

On the 10th, 20th and 30th days after death Muhammadan Rájputs feast four or five *fakirs*, and in the case of the death of old people, distribute sweetmeats (*halwa*) and cakes among their caste fellows.

Meos and Khanzádas observe the 40th day after death by saying '*fátiha*' for the benefit of the deceased's soul, and if they are well-off, by feasting the poor and their caste fellows.

All Muhammadan Rájputs say the '*fátiha*' and give a feast to *fakirs* and the poor, while the well-to-do among them either on the 40th, or some subsequent, day give the funeral feast (*káj*), to which all friends and relations as well as almost the whole of deceased's village and the neighbouring villages are invited and expensively feasted. The guests present the heir of the deceased with a money contribution (*neota*) and a turban (*pagri*) out of the '*malba*' of their villages. Clothes and money are distributed to the menials on the day of the *káj*.

A day before the Id-uz-Zuha, Id-ul-fitr, Moharram and Shabbarát following the death the *i'rfa* ceremony or distribution of *halwa* and *chapáti* among the brotherhood is performed among all Muhammadans.

Among Hindus children under 7 years of age are buried without the observance of ceremonies. In other cases, on the approach of death the ground is leeped and spread with *dáb* grass, if possible, or failing that with *munj*, on which the dying person is laid. This ceremony is called '*bhonnpar lelia*'. Among superior castes Ganges water is put in the mouth, while Chamárs put a pice and a leaf of the *nim* tree.

The period of '*sútak pátak*', or ceremonial impurity of the house and its inmates, begins from the moment of death. The corpse is washed and clothed in new unbleached white garments and wrapped in a shroud, the clothes worn at death being given

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Disposal of the dead and burial customs.

to the sweeper. The bier (*arthi*) is made of bamboos or *farásh* branches bound together, and should contain at least one stick of *dhák*, sandal or other auspicious wood. The structure is then spread with *dáb* or *munj* grass over which a new cloth is laid. On this the body covered with the shroud (*kafan*) is placed and carried feet foremost to the burning ground (*marghat*) by four relations. One is the deceased's nearest male relation, and on him devolves the duty of performing the funeral ceremonies (*kiria karam*).

Before starting the glass bangles (*chúrián*) and metal finger-rings worn by the deceased's widow are broken and placed on the bier, and a ball of flour (*pind*) is given to the Mahá Brahman or Achάraj as he is also called. After going a short distance the bearers change places, and another *pind* is given to the Acháraj. Before carrying the bier the relation who performs the funeral ceremonies has the hair of his head, beard and moustaches shaved (*bhadra*). He may not wear shoes nor sleep on a bed for twelve days.

On arrival at the burning ground water is sprinkled on the ground, the pyre is prepared and water sprinkled round it. The body with the bier is then placed on the pyre. The part of the shroud over deceased's mouth is torn and a piece of sandal wood placed in the mouth.

The funeral party then place logs of *pipal, jánt, farásh* or *kikar* wood and fuel cakes on and round the pyre. The relation who performs the ceremonies sets fire to the pyre with a torch of *pula* grass. A third *pind* is then given. When the pyre is alight the chief mourner breaks open the skull of the deceased with a stick and pours *ghi* into it from a pot tied to the end of a bamboo. The mourners bathe, chew *nim* leaves and then return home.

A fire is lighted in the room where death took place and is kept burning for 12 days. The relations then bring food and compel the family of the deceased to eat. This ceremony is called '*karwi roti*'.

On the third day after the funeral the '*phúl*' or remains consisting of the nails, bones and teeth of the deceased are collected by the relations and taken and thrown into the Ganges by some male member of the family or by the family priest. This ceremony of the third day is called '*sorni*'. On the same day an earthen vessel (*gharya* or *ghat*) containing a hole which has been stuffed with *dáb* grass, is tied to a *pipal* tree, and the chief mourner fills it with water morning and evening for nine days. The water is allowed to drip to the ground, the idea being that it reaches the deceased. This rite is called '*ghat*'.

On the 11th day the Mahá Brahman or Acháraj breaks the '*ghat*.' He is then fed with sweetmeats and given 3 or 4 rupees and a bed, clothing, and sometimes a cow or horse.

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On the 13th day the '*tirami*' ceremony is performed. Balls of *ghi*, sugar and rice are thrown into the fire that has been kept burning for 12 days, and then the balls with the ashes of the fire are thrown by the *nai* into a pond. Twelve Brahmans are feasted on this day, and grain, money, clothes and a cow or calf are given to the family priest. A Brahman is fed every month, and on the anniversary of the death the ceremony of *barsi* takes place, when the Brahman who was feasted every month is again fed and given money, grain and clothes.

Among well-to-do Hindus the *káj* or funeral feast takes place on or after the 13th day as described among Muhammadans. These customs are in vogue amongst all Hindus with unimportant differences. For instance, the Játs do not burn the shroud, but give it to the sweeper, and they take some of the deceased's ashes as well as the '*phúl*.' Instead of the *tirami* ceremony Ahirs feast twelve persons, including Brahmans and the four relations who carried the bier, on the 12th day, and the '*kiria*' ceremony is continued for 12 days by a Pandit, during which period the chief mourner eats food cooked separately for him.

Among Mahájans on the evening of the 13th day the chief mourner puts on first a *pagri* given to him by the *pancháyat*, on the top of that one given by his father-in-law's family and above that again his own new *pagri*, after which his relations take him to his shop to resume his ordinary business.

Kaisths take a band with the procession to the burning ground, and they send the '*phúl*' by a Kahár if no relation or Brahman is available.

Games.

The following games are commonly played by children:—

"*Gend batta*" *or patak dhara*.—One boy mounts on the back of another and plays with a ball. If this is caught by one of the other boys the catcher is entitled to ride. If neither the rider nor one of the other boys gets hold of the ball, and it falls to the ground, the boy acting as the "steed" throws the rider down and hits a boy with the ball, the boy so hit becoming the "steed" and so the game is continued.

"*Bhadúdu*" *or* "*kabaddi*".—Which closely resembles prisoner's base. In this game the two parties are drawn up opposite one another in line; a member of one side rushes across and after touching one of the other side tries to get back without taking breath. If he is successful the boy touched is dead, if however the runner is caught and held until he has to take breath, he himself is considered dead.

"*Gillidanda*".—This game resembles tipcat. The stick is called *danda* and the small piece of wood pointed at both ends which is struck with the *danda* is called *gilli*.

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A hole called '*guchchi*' is dug. If the striker misses, the '*gilli*' is caught by one of the other players and the striker has to carry one of them on his back to the '*guchchi*.'

"*Núna Shikári*".—Salt hunting. In this the boys play at being salt thieves and customs patrols. *Kiáris* of land are supposed to be salt pans.

"*Gend dakka*".—This is much the same as hockey.

"*Samandar ghitta.*"—This is much the same as hopscotch. The following seven divisions are marked out on the ground :—

1. Mathum.	5. Khari.
2. Ghultam.	6. Bhayán.
3. Panjum.	7. Samandar.
4. Charchu.	

A piece of broken earthenware (*thikra*) is placed inside the seventh division, and the object of the game is to kick it into other divisions while hopping. The *thikra* must not rest on any of the dividing lines.

"*Chil Jhapatta*" *or* "*pág pháya*".—A circle is drawn on the ground, one boy sits and a second stands within the circle, while the others remain outside. One of those outside hits the boy who is sitting. If the standing boy touches the hitter the latter has to sit in the circle, the boy who was sitting stands, and the boy who stood joins the others outside the circle.

"*Ati páti*" *and* "*ánkh michouni*".—Are two diffrent forms of hide and seek.

"*Surang Lál ghori*".—The boys of one party stand in a circle and those of the opposite party jump on their backs. The first rider gets down and runs round the others, saying :—

Surang Lál ghori,
Tum mujh se kiyun na boli,
Kúen men dol,
Bharabhar bol,
Pipal ka patta,
Hora dopatta,
Kúan men lakri,
Main ne jáni kakri,
Thali men bháji,
Log lugái rázi.

Without taking breath and then mounts his steed again. If he is successful, the next boy does the same, but as soon as one fails the parties change places, the riders become the steeds and the steeds the riders.

"*Nili ká aswár.*"—One boy jumps on the back of another. A third boy asks the rider "what is your blue mare (*nili ghori*) worth?" And he replies "Rs. 360." The questioner then says

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she is not worth a "*kani kauri*". The rider then jumps down and chases the third boy. Until he can catch or touch him other boys ride his steed by turns.—

"Salem sháhi koera" or "Jamál sháhi koera".—This is the same as the English game of "drop the handkerchief".

"Pathar khurki khurka".—One boy gets on another's back. The rider takes a stone in his hand and the steed shuts his eyes. A third boy hits the stone and the rider asks the steed, "who hit the stone?" If the steed guesses the right boy the latter takes his place as steed and the former steed becomes rider; otherwise the boy who hit the stone mounts the steed and the game is resumed.

"Kor kánktu".—A game with *kankar* stones placed in divisions marked out on the ground.

Games are confined to children. Adults have very few forms of amusement; indeed their life is one of great monotony broken at intervals only by a marriage or a fair.

Religious fairs.

Attendance on fairs or *melás,* which combine devotion and amusement, constitutes one of the few pleasures of the ordinary agriculturist. Chief among the fairs of Gurgáon is that of the goddess of small-pox, Masáni, whose temple is at Gurgáon. A small *melá* takes place there every Tuesday, except in the month of Sáwan, but the great fairs are those which occur in Chait. Tradition describes its origin as follows:—There was a shrine sacred to the goddess Devi, locally known by the name of Masáni, at the village of Keshopur, in the Delhi district. Some 250 years ago, tradition says, the goddess appeared in a dream to one Singhá, a Ját of some influence, and resident at the village of Gurgáon, and saying she wished to leave Keshopur, directed him to construct a shrine for her in his village. As she at the same time authorized the fortunate Singhá to appropriate all the offerings of her shrine, the orders of the goddess were promptly carried out. The shrine was built and flourished, until its fame reached as far as Benares. A visit to this shrine is an antidote for small-pox, and women from great distances flock to it with their children to obtain this benefit; as many as 50,000 pilgrims are estimated to attend in the course of the year. The greatest crowd is in the month of April or May, but all the year round the stream is kept up, Monday being the favourite day. Singhá and his heirs enjoyed the offerings for 200 years. The Begam Samru, when the *parganah* was under her rule, took the proceeds during one month in each year, but now again the whole is the perquisite of the landowners. The offerings vary from 15 to 20 thousand rupees per annum.

About 2,000 people assemble at Sohna on *somawati amawas* to bathe in the sulphur spring if the festival does not fall at harvest time.

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In the Rewári *tahsil* at the village of Básdoda where there is an ancient temple of Bhaironji a fair is held on the Chait Sudi 11th, and the two following days to which people (mostly menials) are said to resort from as far as Agra and Delhi. The offerings which are enjoyed by the owners of the village are estimated at about Rs. 700. Formerly girls of the Dhinwar (Mallah) caste used to be married to the god at these festivals, and it is said that they always died soon afterwards, but the practice has long been discontinued, and instead the Mallahs of Delhi make an artificial figure of a girl out of wheat flour and marry this effigy to the god. Another fair takes place on Baisakh Sudi 11th, which is attended by fewer people.

In the Firozpur *tahsíl* there is large gathering of Meos at the village of Khori Sháh Chokha on the 5th to 7th Jamádi-ul-awal, the object of their pilgrimage being the tomb of saint Sháh Chokha. Hindus also attend the *melá*. Formerly this fair used to be a great place for elopements, it being held a sufficient answer from a man who left the fair with another Meo's wife to say that Sháh Chokha had given her to him.

In addition to these the following *melás* of less importance may be noticed :—

Tahsil.	Town or village.	Date.	REMARKS.
GURGAON.	Kásan	Bhádon Sudi 14th.	
	Sohna	Sáwan Sudi 3rd	
	Islámpur	Bhádon 9th	In honour of Záhir Pír.
	Budhera	Wednesdays in Chait.	
	Bhundsi	Chait 22nd.	
	Karaula	Kuár 22nd.	
	Mubárakpur	Tuesdays in Chait.	
	Hidáyatpur Chháoni ...	...	The Sair Gul-faroshan or Nauchandi fair.
NUH.	Palla	Rabi-ul-awal 20th to 27th ..	In honour of Sheikh Musa.
	Nuh	Chait 2nd.	
	Gaihbar	Half-yearly, on Chait 23rd and Kuár 23rd.	
	Mánpur	Bhádon uSdi 6th.	
	Swámí ka Bajher	Kátak Sudi puranmáshi ...	In honour of Swámi Dayál.
	Utawar	For 3 days beginning 5 days after Id-ul-fitr.	In honour of a fakir known as Kor Kapat.

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Tahsil.	Town or village.	Date.	REMARKS.
FIROZPUR.	Firozpur at the Jhir... ...	Phágan Sudi 14th.	
	Mahauli	Kuár 8th and Chait 8th.	
	Nagína	The middle o Mágh.	
REWARI.	Khori	Chait 22nd and Kuár 22nd.	
	Bháráwas Balwári	Chait 1st.	
	Darauli	Bhádon 9th.	
	Inchhapuri	Sáwan 13th and Phágan Sudi 13th.	
	Rewári at the tank of Ráo Tej Singh.	Sáwan 18th.	
PALWAL.	Sajwári	Rabi-ul-awal 11th and 12th	At the tomb of Sheikh Ahmad Chishti.
	Banswá Siasai	Phagán 26th.	
	Palwal	Bhádon 21st and 22nd ...	On the Bháwan Kund tank.
	Gurwári	Jeth Sudi 11th.	
	Banchári	Chait 2nd and Bhádon 21st...	In the temple of Dáuji.
	Aláwalpur	Phágan 14th and 15th.	
	Guranta	Phágan Sudi 11th	The Kannan fair chiefly attended by Kolis.
	Hodal	Mágh Sudi dúj and Baisákh Sudi dúj.	The Sati fair attended chiefly by Ráwat Játs

Neams titles.

It is curious that Meos still bear Hindu names, for instance Bhág Mal, Rái Bhán, Jai Singh, Suraj Mal, Mehar Chand, Murli, Chand Mal, Anupa, Sarupa, Kawar Hari Singh, and so on.

The titles used in addressing persons of good or respectable status are as follows:—

Tribe addressed.	*Title.*
Khánzáda	Khán Sáhib.
Pathán	Khán Sáhib.
Meo	Jamadár.
Moghal	Mirza.
Sayad	Mír Sáhib.
Ahír of good family	Ráo.
Ahír of respectable status	Chaudhri.
Gujar of respectable status	Faujdár, Padhán or Chaudhri.
Gujar of mixed breed	Gonja.
Jat	Chaudhri.
Kaiath	Rái Sáhib or Munshi Sáhib.
Máhájan	Lála.
Brahman	Pandit, Maharáj or Missar.

CHAP. II. A.

Agriculture.

Cultivated soils.

CHAPTER II.—ECONOMIC.

Section A.—Agriculture including Irrigation.

Four classes of natural soils are recognized in the district :—

Chiknot.—Hard clay.

Narmot.—Fairly hard loam.

Magda.—Light and somewhat sandy loam.

Bhúr.—Sandy soil.

The hard *chiknot*, known elsewhere as *dákar* or *rohi*, is for the most part found in the drainage channels and is of importance only in the Dahar circle of Nuh, the Dahar and Chiknot circles of Firozpur and the Sahibi circle of Gurgáon. It requires a good deal of moisture and is therefore a very precarious soil in this district with its uncertain rainfall. In years of good rainfall it gives a magnificent yield, but in dry years it cannot be sown, or if sown yields little or nothing.

Narmot requires less rain than *chiknot* and as, like *chiknot*, it is capable of growing all the valuable crops, is on the whole the best soil in the district. It is the prevalent soil of the whole Palwal *tahsil* and of the east of the Nuh and Firozpur *tahsils*, which are canal irrigated.

Magda is lighter than *narmot* and is the best soil in seasons of short rainfall, but it is incapable of growing such valuable crops as *narmot*. It is the prevalent soil of parts of the Rewári *tahsil* of the Táoru circle of Núh and of the Gurgáon and Sohna circles of Gurgáon.

The *bhúr* is sometimes flat and sometimes billowy, but in any case it is capable of growing only very inferior crops.

It is impossible to give accurate figures of the areas in each *tahsil* or assessment circle of the above four classes of soil, as in the case of the irrigated and flooded soils (columns 8, 9, 12 and 15 of table 18), the natural class of soil was not recorded at the recent settlement. This record was only made for the unirrigated area (column 14), as where the land receives irrigation or flooding the nature of the soil is of minor importance. The following table

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Cultivated soils.

shews for each *tahsil* and assessment circle the proportions of each class of unirrigated soil to the total unirrigated area :—

Tahsil.	Assessment Circle.	Percentage on total unirrigated area of			
		Chiknot.	Narmot.	Magda.	Bhúr.
Rewari.	Cháhát Khári	5		39	56
	Cháhát Mitha	8		32	60
	Pahár	...		11	89
	Sáhibi	7		34	59
	Total	5		31	64
Palwal.	Bángar	2	66	18	14
	Khádar	...	85	5	10
	Total	2	67	17	14
Nuh.	Táoru	...	...	75	25
	Dahar	3	67	16	14
	Bángar	2	69	18	11
	Total	2	52	31	15
Firozpur.	Bángar	8	69	15	8
	Budher	4	9	19	68
	Dahar	15	44	24	17
	Chiknot	63	31	3	3
	Total	13	44	18	25
Gurgaon.	Sáhibi	36		39	25
	Gurgáon	8		77	15
	Bhúr	2		37	61
	Sohna	10		49	41
	Bahora	7		54	39
	Total	7		52	41
	Total of the district	35		31	34

System of cultivation.

The system of cultivation of unirrigated land is determined by (*a*) the quality of the soil, and (*b*) the rainfall. The former determines the class of crop to be sown. If the soil is *chiknot*, *jowár* at the *kharif* and wheat or gram at the *rabi* (sown either

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alone or as a mixture called locally *gochni*) are the crops usually sown, while the area put under *rabi* crops is as large as, if not larger, than that put under *kharif* crops. If the soil is *narmot*, it is sown at the *kharif* with cotton, *jowár* or *bájra* (with pulses intermixed) and at the *rabi* with *bejhar* (barley and gram mixed) or gram alone. Generally about two-thirds of the land is sown with *kharif* crops and about one-third reserved for *rabi* crops. *Magda* yields little but *bájra* and pulses at the *kharif*, and gram at the *rabi*, while *bhúr* is usually unfit for anything except *bájra*, *moth* and *guár*.

The rainfall determines the proportions of the various crops grown. If the preceding seasons have been unfavourable, a large proportion of good crops (*bájra*, barley and gram) and fodder crops (*jowár*, *charri* and *guár*) will be sown. If the monsoon sets in early, the area under cotton will be large.

The normal proportions of matured crops at the *kharif* and *rabi* respectively are 62 and 38.

Agricultural operations.

The following account of the chief agricultural operations for each month of the year was drawn up by Mr. Channing :—

Asárh, June-July.—In this month the farmer hopes for plenty of rain in heavy showers with intervals of sunshine and westerly wind. As soon as the rain falls the land is ploughed over, and the sowing of the *kharif* commences. If there is too much rain and cloudy weather without breaks of sunshine, the crops do not come up properly.

Sáwan, July-August.—Rain and sunshine are still both required: if there is too much rain the crops are liable to rot, or be mildewed; if there is too much sunshine with westerly wind, they dry up. The sowing of the later *kharif* crops, such as *jowár* is completed early in the month; and those formerly sown are weeded. Locusts occasionally attack the crops. Ploughing for the *rabi* commences.

Bhádon, August-September.—Occasional heavy rain with intervals of sunshine is still required much as in *Sáwan*. The ploughing for the *rabi* and the weeding of the *kharif* continue: and the crops have to be guarded from the depredations of birds. There is some danger of injury to the crops from young locusts. Indian-corn and *barti* are cut.

Kuár, September-October.—A few occasional showers do good, but too much rain will blacken the *bájra*, and cause the cotton pods to drop off. Sunshine and a drying wind are required to ripen the *kharif* crops, but if a hot westerly wind blows, it dries them up. *Bájra* is cut in the latter half of the month, and cotton begins to bear. The *jowár* has to be watched. Ploughings for the *rabi* continue, and the land is gone over with a *mez* (a flat heavy piece of wood), and the surface levell-

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ed so as to retain the moisture. Towards the end of the month the first sowings of gram and barley begin.

Kátak, October-November.—Unless the previous rains have failed, no rain is required in this month. The harvesting of *bájra* and the autumn pulses is finished, the picking of cotton continues, and part of the *jowár* is cut. The *rabi* crops have to be sown, and those which are to be irrigated are watered from the wells. There is but little leisure for the farmer during this month.

Mangsir, November-December.—Cotton pickings continue: the rest of the *jowár* and the *pála* (*Zizyphus nummularia*) and *pula* (*Munj grass*) are cut. The *rabi* sowings are completed, and the *kharif* crops are threshed out and stored. Sunshine, but not with too strong a heat, is needed; rain is not required. The wells are hard at work irrigating the *rabi* crops.

Poh, December-January.—Towards the end of the month the winter rains are hoped for, but they should not continue too long together without breaks of sunshine and drying wind, or the crops will mildew. Until the rain falls the wells continue to be worked; afterwards ploughings for the *kharif* commence. A southerly wind is considered a good sign of rain in the winter months. If the frosts are severe they damage the cotton, *arhar* and gram.

Mágh, January-February.—In the beginning of the month rain, as in the end of Poh, does good: if required, the wells are worked. Ploughings for the *kharif* continue; melons are sown and tobacco is planted out; the cotton is cut down. A month of comparative leisure to the farmer.

Phágan, February-March.—Gentle westerly winds with sunshine and no rain are required; hail-storms are feared. Sugarcane is planted out; ploughings for the *kharif* continue, and the *rabi* crops have to be watched and watered.

Chait, March-April.—Drying westerly winds, not so violent as to scorch up or beat down the crops, are required with sunshine. Rain does harm; the danger of hail-storms continues. During the first half of the month wheat is still watered. The crops have to be watched, and during the latter half of the month, barley, *sarson* and gram are cut. Early cotton is sown on irrigated lands.

Baisákh, April-May.—The harvesting of the *rabi* crops is now completed; and the harvested crops are trodden out and winnowed. Hot westerly winds are desired: rain does harm. Tobacco, early cotton and spring *jowár*, where this has been sown for fodder, are watered.

Jeth, May-June.—Until about the end of the month the same kind of weather is required as in Baisákh. The *rabi* crops

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are now stored; tobacco is cut; early cotton and *jowár* are watered; and if rain falls, the land is ploughed for the *kharif*, and *bájra* is sown. The *zamindárs* have little to do in this month, and employ their leisure in putting their houses in order against the advent of the rains.

In Baisákh the earth is said to be asleep and should be left to repose in quiet; Wednesday is a good day for sowing and Friday for harvesting; and on Tuesday the earth should not be dug, nor should a plough be first started on that day.

Agricultural implements.

The following are the principal agricultural implements in use in the district :—

Plough.—There are two kinds: '*hal khará*' which has a perpendicular handle, and '*hal lotan*' which has a slanting handle.

Seed dril (*orná*).—This is attached to the plough when sowing takes place.

Clod-crusher (*mez*).—A flat piece of wood drawn by bullocks. The driver stands on it.

Mattock.—Short (*pháori*); long (*pháorá*).

Hoe.—Short (*kassi*); long (*kasoli*).

Rake (*datáli*).

Axe (*kulhári*).

Spud (khurpa).—Used for weeding and for cutting grass.

Sickle (*daránti*).

Pitchfork (*jeli*).

Bánkri.—Chopper used for cutting *pálá*, cotton stalks etc.

Manjhá.—A flat piece of wood with string attachment for making the compartments of irrigated land.

All the above implements are made of *kikar* wood, which is the most durable in the district.

Rotation of crops, manure and double cropping.

The following description of the use of manure and the system of rotation of crops, as practised in the district, was furnished for the Famine Report of 1879 (page 247.)

" Percentage of cultivated area which is manured :—

	Constantly manured.	Occasionally manured.	Not manured.	Total.	REMARKS.
Irrigated land ...	19	25	56	100	Percentage of *dofasli* on cultivated, 3 per cent.
Unirrigated land ...	2	2	96	100	
Total ...	5	6	89	100	

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Rotation of crops, manure and double cropping.

"The average weight of manure given to the acre per annum on land constantly manured is 200 maunds. The average weight of manure given to the acre per annum on land occasionally manured is 300 maunds every second year. Little attention is paid to any regular course of cropping. The unmanured land is generally cultivated only for one harvest, and the rest it gets during the other harvest is thought sufficient. *Jowár* is not sown in the same land two years in succession. Cotton is not sown after *bájra*. In all other cases, in deciding what crop to sow, regard is paid to the kind of soil and amount of rainfall, without any consideration as to what the previous crop was. The second crop most commonly taken is gram, or more rarely barley and gram after *bájra:* occasionally, if the rains have been very heavy and the prospects of the *rabi* are good, the *jowár* is cut before it is ripe, so as to make room for the second crop."

The system of cultivation has remained practically unchanged during the last 30 years and there is nothing to add to the above account. Even the percentages of manured and unmanured land must be taken as they stand, as no record of the area manured was made at the recent settlement.

Population engaged in and dependent on agriculture.

The population dependent on agriculture is 449,794 or 61·3 per cent. of the total population.

Out of this number only 32 per cent. are returned as actual workers, the remaining 68 per cent. being returned as dependents. In this district the women of all tribes except the Rájpúts, Khánzádas, Sheikhs, Sayads, Biloches and Patháns assist in the field work. The Ahír and Ját women are largely responsible for the prosperity of these tribes, while the Meos owe more than any other tribe to the energy of their women, who do most of the field work except the ploughing and clod-crushing. Many of those returned as dependents therefore are actual workers. Gurgáon is essentially a district of peasant proprietors and, as table 17 shews, out of the total population dependent on agriculture 93 per cent. are owners or their dependents and only 7 per cent. tenants. The tenants consist of ex-proprietors, who have lost their land owing to poverty or misbehaviour, and of menials.

As 51 per cent. of the total cultivated area is cultivated by tenants (table 38) it is clear that the owners do not themselves cultivate all the land they own, and that many owners cultivate land also as tenants.

Agricultural labourers.

As Gurgáon is a poor district inhabited by numerous peasant proprietors owning small holdings, hired labour is not usually employed for general agricultural operations except by those tribes whose women do not assist them in the field. This confines the practice to the Muhammadan tribes (excluding Meos) and to the Rájpúts.

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Agriculture.

In the cultivation of certain crops, however, all tribes are compelled to employ hired labourers. Much of the weeding and picking of cotton and of the hoeing and pressing of cane is done by hired labour. Cotton-pickers are generally paid in kind, receiving one-tenth of the pickings, while other labour is paid for in cash at the rate current.

Crops.
Staple food grains.
Bájra.

Table 19 gives the areas under the chief crops of the district. *Bájra* is the chief staple food grain. *Bájra* flour is more nourishing than wheat and is the chief article of the agricultural population's diet from October to May.

It is the great *kharif* crop of all the more sandy parts of the district, and in some circles such as the Táoru circle of Núh and several of the Gurgáon and Rewári circles, is by far the most important article of produce. During the 22 years from 1885-86 to 1906-07 the matured area of *bájra* averaged 188,372 acres or 22 per cent. of the total matured area. Table 19 shews that this percentage has been largely exceeded since 1900-01, but the abnormal character of the seasons during this period has stimulated the cultivation of *bájra*. Its yield at the recent settlement was estimated at from 3 to 6 maunds per acre in different circles, the total yield on the area of five selected years (265,227 acres) amounting to 1,194,914 maunds or an average of 4½ maunds per acre against 5½ assumed by Mr. Channing at the previous settlement. As soon as the rains fall it is sown, both broadcast and drilled, about a *ser* and a half to the acre. The better soil is ploughed two or three times to prepare it, but the very inferior lands are often not ploughed until actual sowing takes place. The crop requires one or two weedings. It is only irrigated in droughts. Its harvesting commences about the end of September, and it is generally off the ground in time for a second crop of gram or barley and gram to be sown if the season is favourable.

Barley.

After *bájra* barley comes next in importance among the food grains. On irrigated land it is generally grown alone, but on unirrigated land it is usually mixed with gram, and is then called *bejhar*. At last settlement a record was kept of the areas under barley sown alone and under *bejhar*, but from 1883-84 onwards *bejhar* was shown in the crop abstracts as so much barley and so much gram. The areas therefore of barley and gram given in table 19 include *bejhar*.

Barley is the predominant crop of the well lands throughout the district, except along the Jamna; but where the soil is light and sandy, as in the Gurgáon and Rewári *tahsils* and in Táoru, there its predominance becomes an almost exclusive possession. The estimates of the yield of *cháhi* barley per acre varied in the different circles from 11 to 19 maunds.

On flooded lands barley is not generally grown unless the soil is sandy. Its yield was estimated at from 7 to 12 maunds per

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Barley.

acre. The extent to which the unirrigated lands are sown in any given year with barley or barley and gram varies greatly according to the character of the rains; when these have been good, large areas are thus sown in *tahsils* Palwal, Firozpur and Núh, and to a smaller extent in Gurgáon and Rewári: as a general rule, it may be said that in a favourable season barley and gram can be produced everywhere, except on the very poor and sandy soils: but it is pre-eminently the spring crop of the Bángar circles of Núh, Palwal and Firozpur, and the south of the Firozpur valley the outturn depends mainly on the winter rains.

The estimated yield of unirrigated barley on loam varied from 7 to 9½ maunds, and on sandy soil from 4½ to 7 maunds.

During the 22 years referred to above the average area of matured barley was 118,476 acres(1) or about 13 per cent. of the total matured area. The land is ploughed before, during and after the rains, and gets generally about six ploughings.

The normal time for sowings is about the end of October. The seed is sown with a drill, the usual quantity being 50 *sers* per acre. On well lands the crop gets two or three waterings if the winter rains are normal. It is hardly ever weeded.

Harvesting takes place at the end of March.

Jowár.

In *chiknot* soil *jowár* takes the place of *bájra* as the chief *kharif* cereal. It is very difficult to draw an accurate distinction between *jowár* and *chari*. The former is sown for a full crop of grain while the latter is sown entirely for fodder. The areas of *jowár* and *chari* proper are both small, and nearly all over the district the form which the crop takes is something half way between *jowár* and *chari*. It is sown moderately thick to ensure a good yield of *chari*, and at the same time it is allowed to stand until the beads of grain are ripe. At the second regular settlement *jowár* was returned as representing 15½ per cent. of the total sown area, but Mr. Channing admitted that the returns had failed to distinguish between *jowár* and *chari* and that the area under the latter had been under-estimated. The average matured area under *jowár* during the 22 years from 1885-86 amounted to 86,979 acres or 10 per cent. of the total cropped area. The estimates of its yield at the recent settlement varied from 3 on sandy soil to 8 maunds on irrigated land and averaged about the same as *bájra*. The amount of seed sown varies. For *jowár* proper the amount is about 8 sers (for the medium crop about 15 sers and for *chari* proper anything up to 40 sers) per acre. Sowings take place as soon as *bájra* and cotton sowings are completed, *v.e.*, generally towards the end of July and beginning of August. The crop is rarely weeded, and is not irrigated except in droughts, or unless grown on well or canal lands purely for fodder. On the shores of the *jhils chari*

(1) This includes a few acres of *bejhar*.

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is sown in Phágan (February-March) and reaped in Asárh (June-July). The stalks of *jowár* and *chari* are invaluable as fodder, and it is for this reason that the crop is so extensively cultivated and not on account of the grain, which is not nearly such a nourishing food as *bájra*.

Gram.

Of the *rabi* food grains gram is nearly as important as barley, and these two form the chief food of the agricultural population during the hot season. The preceding remarks about *bejhar* apply to the recorded area of gram also. The 22 years' average matured area of this crop is 98,427 acres or 11 per cent. of the total matured area. The estimates of its outturn per acre varied from 8 to 12 maunds on irrigated land, from 8 to 10 maunds on flooded land, from 5 to 9 maunds on loam and from 4 to 6 maunds on sandy soil. Gram can be produced in most soils except in loose *bhur*, and is the crop which grows best in very hard clay such as is found in low-lying lands liable to long continued flooding. It is sown first of the *rabi* crops, sowings beginning as soon as the *bájra* has been cut. It is sown with a drill about 25 *sers* to the acre and after only one or two ploughings. It is rarely irrigated except when grown mixed with barley or wheat, and it is not weeded. It is cut about the middle of April, and then after the pods have been separated from the plant by tossing with a fork, is trodden out in the usual manner. It is liable to suffer from frost, and is said also to be damaged by lightning when in flower.

Wheat.

Gurgáon is not distinctively a wheat-growing district, and the average matured area under wheat for the 22 years from 1885-86 only amounted to 42,675 acres or 5 per cent. of the total matured area, but wheat is also sown mixed with gram (*gochni*) or barley (*gojra*) and the average area under *gojra* and *gochni* during the above period was 43,812 acres. The total percentage therefore under wheat and mixtures of wheat was 10. At the second regular settlement the percentage was 8 and the increase is due to the Agra Canal. Wheat is rarely sown alone except as an irrigated crop. On canal-irrigated lands it is the chief *rabi* crop, and on the well-irrigated lands of a few circles (*e.g.*, the two Palwal circles, the Dahar circle of Firozpur and the Sáhibi circle of Gurgáon) the area under wheat exceeds, or at any rate equals that under barley, but in all other circles wheat only represents about $\frac{1}{4}$ or $\frac{1}{5}$ of the total well-irrigated *rabi* crop. The estimated yield of well-irrigated wheat varied from 9 to 14 maunds, and of canal-irrigated wheat from 11 to 12 maunds per acre. On lands flooded by streams and from embankments wheat mixed with gram (*gochni*) is the characteristic crop, and the estimated yield of wheat on these soils varied from 8 to 11 maunds. As an unirrigated crop wheat is grown in the form of *gochni* on heavy low-lying soils like that of the Firozpur Chiknot circle. The estimated yield of such wheat varied from 5 to $7\frac{1}{2}$ maunds on loam and from $3\frac{1}{2}$

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Agriulcture.
Wheat.

to 6 maunds on sandy soil. The total yield of wheat sown alone on the area of five selected years (37,563 acres) amounted to 398,587 maunds or about 10½ maunds per acre, and the total yield of *gojra* and *gochni* similarly averaged about 8¾ maunds on an area of 29,314 acres. In years of at all deficient rainfall the production of wheat will be especially liable to contrast except on lands protected by irrigation; and even on irrigated lands the tendency in such circumstances would be to supplant wheat by barley as the latter requires fewer waterings. For wheat the land requires two or three more ploughings than barley. The only kind grown is the hard red wheat. Sowings begin at the time of the Diwáli and continue until the middle of December. The same amount of seed is sown as for barley, and it is sown with a drill. Irrigated wheat gets 4 or 5 waterings, if the winter rains are normal.

Másh, mung, moth, chaula.

The only other food staples of the district are the autumn pulses, which are almost invariably grown intermixed with the cereals and cotton. *Másh* or *urd* requires a good soil and is chiefly grown in Palwal, Núh and Firozpur, being commonly sown with *jowár*. *Mung* is sown with *bájra* and grows on any except the worst soils. *Moth* grows on all soils and is the pulse preferred for sowing with cotton as it spreads and does not climb. *Chaula* or *lobia* is the chief *kharif* crop on very inferior soils where it takes the place of *bájra*. The average matured area under these four pulses amounts to 98,191 acres or 11 per cent. of the total cultivated area. Their yield is somewhat difficult to estimate as they are very rarely sown alone, but it may be taken to be a little less than *bájra*.

Other food crops.

Peas and *masúr* are sown to a small extent in the khádar and low-lying *dahri* lands, and the former is now rather a popular crop on canal-irrigated lands where it follows irrigated cotton. *Arhar* is rarely seen in the north and west of the district, but is generally to be found sown in lines through the cotton fields of Palwal, Firozpur and the part of Núh which lies east of the hills. Two varieties are sown. The common variety does not ripen until the commencement of the hot weather; it is very liable to be killed by frost and it is rather rare for it to survive the winter, but it is said to aid in protecting the cotton from the cold. Its leaves are used for fodder, and its stem and branches for fuel, while the pulse is little esteemed, so that its perishing in the winter is of the less consequence. The other variety ripens in the autumn, but it is not often sown.

Sugarcane.

This crop is cultivated chiefly in the canal-irrigated tract, and also in a small area round the banks of the Najafgarh *jhíl* and above the Medawas emkankment. The total area matured during the five selected years (which are more representative than the 22 years owing to the steady increase in the cultivation of cane) was 6,639 acres or 1 per cent. of the total matured area. Except in a few villages cane cultivation is very inferior to that

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of most Punjab districts, and nothing like the high yields of the Punjab are obtained here. The estimated yield of irrigated cane varied from 20 to 23 maunds and of unirrigated cane from 11 to 22 maunds.

Canal-irrigated cane can only be sown in villages where irrigation is by flow and the supply of water abundant : it is sometimes sown in fallow land—if possible in land which has previously borne a nitrogenous crop, such as gram or *guár*,—but long fallows are the exception rather than the rule, and it is more generally sown after irrigated cotton. Some owners take two cane crops in succession, but this is unusual and probably not good agriculture. About ten ploughings are given : if the crop is sown in fallow land the soil is well manured, whereas if it is sown after manured cotton the unused manure in the soil is sufficient : the cultivators of this district appear to consider that manuring spoils the quality of the sugar, and hence they prefer to sow cane after cotton rather than in fallow land. The seed-canes are buried in December to protect them from frost ; in February they are dug up and the joints which are to serve as seed are cut off : a preliminary watering is then given, followed by ploughing and the seed is placed in the ground : the field is then gone over with the "*mez*" ; four or five hoeings and two or three waterings are given before the rains break, while in July or August the crop is hoed over with the long hoe : after the end of the rains two more waterings are generally required : the crop ripens about the middle of December.

The cost of cultivating an acre of cane is as follows :—

	Rs.	a.	p.
Manure	4	0	0
Seed	9	0	0
Hoeing	7	0	0
Watching	4	0	0
Cutting and stripping	3	0	0
Hire of press	5	0	0
Oil for press	1	4	0
Pay and food of Jhoka and Taria who prepare the *gur*	7	12	0
Total	41	0	0

A little rice is grown in the *jhíls* and a little Indian-corn is grown near the village sites chiefly in the canal-irrigated parts of the three southern *tahsils*. Among "other cereals" are *barti* and *kangni*.

Non-food crops. *Guár*.

Guár is one of the autumn pulses and is sown exclusively as a fodder crop. Like *chaula* it grows on the most inferior soils, but is also regularly sown with the other pulses on the better soils and it is more often sown alone than any of them. The average area under *guár* and *chari* combined during the 22 years

from 1885-86 amounted to 78,991 acres or 9 per cent. of the total matured area. The grain is boiled and given to bullocks throughout the year. CHAP. II, A. Agriculture.

Oilseeds.

Sarson and *tárámíra* at the *rabi* and *til* at the *kharif* are the only oilseeds grown. *Til* is sometimes sown alone, but more often in lines in *bájra* and cotton fields, and the total area of the crops in this district is very small. It is a delicate crop and a moderate yield of 3½ maunds per acre has been estimated. Of the *rabi* oilseeds *sarson* is by far the most important, *tárámíra* being only sown on inferior lands. As noted by Mr. Channing *sarson* used only to be sown in lines through the wheat and barley crops, and much of it is still so sown, but of recent years it has been sown alone over an increasingly large area. A light and sandy but moist soil suits it and large areas in the Rewári and Firozpur *tahsils* are now cultivated with *sarson*. The area under *rabi* oilseeds is now three times what it was at the second settlement, the matured area of the five selected years being 23,612 acres or 3 per cent. of the total matured area. *Sarson* is a paying but very delicate crop, suffering severely from frost or excessive rain. A certain amount is cut green for fodder. A yield of 8 maunds on irrigated and 4½ maunds on unirrigated land was assumed at the recent settlement for both *sarson* and *tárámíra*.

Fibres.

Two kinds of hemp are grown. The smaller hemp locally called '*san*' is grown alone in small strips, while the larger hemp (*pat san*) is grown as a hedge round cotton fields.

Cotton.

Cotton is one of the most important staples in the district. The average matured area under this crop during the 22 years from 1885-86 amounted to 64,250 acres or 7 per cent. of the total matured area. Of this nearly the whole is grown in the Palwal, Núh and Firozpur *tahsils*: very little is grown in Rewári or in Gurgáon except towards Sohna and Sailáni on the borders of Núh. The cotton of the Firozpur valley is esteemed the best. On irrigated soil the yield is about 6 maunds per acre, on the best unirrigated soil it is 5 maunds and on inferior unirrigated soil from 3 to 4 maunds.

The yield of cleaned cotton is ordinarily reckoned one-third of that of the uncleaned. Cotton is sown in the end of *Chait*, March-April, or in *Baisákh*, April-May, on irrigated lands; and on rain lands in *Asárh*, June-July, as soon as the first rain falls. The land is generally plouged three or four times, commencing in *Mágh*, January-February; the seed is sown broadcast, having been first rolled in cowdung, so as to separate the individual seed; about eight seers go to the acre. Weeding is needed three or four times; ten labourers will weed half a *bigha* in a day. The early-sown cotton begins to bear in *Bhádaun*, August-September, and the later-sown in *Kátak*, October-November; the plants continue to bear until they are killed off

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by frost; and the great advantage gained by sowing early cotton is that it generally brings out all its pods before the frost comes. If there is too much rain, or too much hot westerly wind, the pods are not formed. The Agra Canal has caused a great extension of the cultivation of early cotton in Palwal and the adjoining parts of Núh and Firozpur. On the other hand, years in which the rains begin late will ordinarily be marked by a great falling off in the area under *bárâni* cotton; and when the rains are late or the frosts early, the outturn will be affected. Only one kind of cotton is grown in the district; it is the ordinary native kind. The plants are rarely allowed to stand for a second year.

Indigo.

Indigo was extensively grown on canal-irrigated land up to 1900-01, but the subsequent fall in price has caused its cultivation to be almost totally discontinued.

Spices etc.

Chillies, onions, tobacco, coriander seed, cumin, aniseed and safflower are grown in small quantities on well lands, and coriander seed is also grown unirrigated in lowlying clay soils like that of the Chiknot Circle of Firozpur. In some of the villages near Rewári "*isafgol*," flicus fleawort, is sown unirrigated on the well lands to a considerable extent. *Sínghára* (waternuts) are commonly grown in the village ponds.

Increase or decrease of cultivation.

The district was already fully cultivated at last settlement, and there has been very little increase of cultivation since. Except in the Palwal *tahsil*, where large groves are preserved as sacred by the Játs, there is very little room for an increase of cultivation. In the Mewát there is hardly an acre worth cultivating which is not already under the plough. The figures for the second and third settlements are :—

	UNCULTIVATED.		Cultivated.
	Unculturable.	Culturable.	
Second Regular Settlement	13	7½	79½
Third " "	13	7	80

Changes of cropping.

The following table shows the matured areas of the principal crops according to the returns of the five years selected for assessment, and of the 22 years from 1885-86 to 1906-07, and a comparison in percentages of the cropping of the present and last settlements. This comparison does not give exact results because the area of the former settlement included all land sown within three harvests of the date of measurement, while the present area is of matured crops only. Still the result is sufficiently accurate to make the comparison useful. Of the areas in

columns 2 and 3 the normal area is of course that of column 3, as the recent dry seasons have disturbed the normal proportions of the various crops. In the case of only two crops—cane and oilseeds—is the five years' area more representative than the 22 years' area. The cultivation of these two crops is steadily increasing, and of them the area in column 2 should be taken as the normal area rather than that in column 3.

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Changes of cropping.

1	2	3	4	5	6
	AVERAGE MATURED AREA OF THE				
Crop.	Five selected years.	Twenty-two years.	Area in column 2 in percentages.	Area in column 3 in percentages.	Settlement area in percentages.
	Acres.	Acres.			
Jowár	75,421	86,979	9	10	15
Bájra	265,227	188,372	30	22	28
Pulses (excluding guár)	77,491	98,191	9	11	13
Cane	6,639	4,106	1	1	...
Cotton	62,692	64,250	7	7	8
Guár-chari	89,084	78,991	10	9	2
Others	15,319	18,950	2	2	...
Total Kharif ...	591,873	539,839	68	62	66
Wheat	37,560	42,675	4	5	6
Barley and bejhar	112,924	118,476	13	13½	17
Gram	72,467	98,427	8	11	7
Gojra and gochni	29,314	43,812	3	5	2
Oilseeds	23,612	19,222	3	2	1
Others	9,413	13,630	1	1½	1
Total Rabi ...	285,290	336,242	32	38	34
Total Year ...	877,163	876,081	100	100	100

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Changes of cropping.

There has been very little change of cropping since settlement. Column 6 compared with column 5 indicates that at the *kharif* there has been a large decrease of the area under *jowár* and *bájra* and a large increase of the area under *guár-chari*, but the changes are due to a more accurate crop classification and not to any material change in the areas sown. Similarly at the *rabi* barley seems to have decreased and gram to have increased, but this again is due to *bejhar* having been recorded since 1885-86 separately as barley and gram. The total area under barley, *bejhar* and gram in columns 5 and 6 is much the same. Probably the only real changes that have taken place are, an increase of the area under cane and mixtures of wheat due to the extension of canal irrigation, and of the area under *sarson*.

Selection of seed, etc.

An attempt was made between 1904 and 1908 to improve the cultivation of cotton by collecting and distributing seed, but the experiment was never a success and was abandoned in 1908.

New varieties and appliances.

New varieties or appliances have been introduced in the district.

Working of Land Improvements and Agriculturists' Loans Act.

Table XX shows the amount advanced under the Land Improvements and Agriculturists' Loans Acts.

The working of these two Acts has been very beneficial to this district with its poor and resourceless peasantry and its peculiar liability to vicissitudes of season.

Land Improvements Act.

Grants under this Act have been confined entirely to wells, and most of the loans have been made to the thrifty Ahírs and Játs of the Rewári and Gurgáon *tahsils*, where well irrigation is most profitable. In Palwal canal irrigation has supplanted well irrigation and so loans have been few, while the Meos of Núh and Fírozpur are too lazy and thriftless to attempt to increase their protected area by well sinking. As table 20 shews loans have been freely distributed during the recent years of scarcity.

There have been very few instances of loans being misapplied, instalments have been regularly collected, and works in progress are properly inspected by Revenue officers. The only defect in the working of the Act in this district has been the failure to employ it for the encouragement of *band* construction. A large number of small *bands*, which Government for want of a supervising staff cannot manage and therefore will not construct, could profitably be constructed by the villagers with the aid of loans under the Act.

Agriculturists' Loans Act.

Most of the same remarks apply to the working of this Act as to the Land Improvements Act. In years of scarcity it has proved invaluable, and the liberal loans granted in 1899-1900, 1900-01, 1901-02, 1905-06 and 1907-08 did much to put heart into the peasantry and mitigate the effects of famine and scarcity. At the same time loans were made under prudent restrictions in

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these years. Money was only advanced for seed at the *rabi* for sowing irrigated or flooded lands on which the seed was certain to germinate, and advances were not made for bullocks unless there was a reasonable probability of the owner being able to maintain them. Large advances were made in 1905-06 and 1907-08 for the purchase of fodder which poured into the district from the Punjab under the stimulus of reduced railway rates. The best proof that the administration of the Act during the last few years has been judicious is the following statement of outstandings at the end of 1908-09:—

Tahsil.	*Total outstanding.*
	Rs.
Rewári	18,711
Palwal	17,541
Núh	13,305
Fírozpur	4,861
Gurgáon	23,448
	77,866

Prospects of Co-operative Credit Societies.

The following note on the prospects of Co-operative Credit Societies in this district was kindly furnished by the Registrar.

Ten societies were started at the beginning of 1907, principally through the agency of the Revenue Extra Assistant Commissioner of the time, in the following villages:—

1. Fírozpur-Jhirka.
2. Nagína.
3. Sánthawári.
4. Dháruhera.
5. Sidhráoli.
6. Pinangwan.
7. Marora.
8. Tánkri.
9. Rathiwas.
10. Khanpur Ghati.

These villages are inhabited by various tribes, the Meos predominating. Unfortunately at this early stage the most successful form of Co-operative Credit Society for the Punjab had not yet been evolved and, as elsewhere, societies were founded by a single individual, the members belonging to a number of villages without any basis of unity. There has thus been none of that common action or enthusiasm among the members which are necessary in order to make a society successful. These societies have also been under the disadvantage of being far remote from the Registrar's head-quarters and have consequently enjoyed little or no supervision. The result has been that one society has been cancelled, three are winding up their business and none of the remaining six shows a prospect of successful development. If started on proper lines and properly supervised there is no reason why Co-operative Credit Societies should not flourish in Gurgáon as elsewhere and it may be hoped that in the future progress will be made.

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The Dhárubera society is working well under the supervision of Ráo Chaju Rám, and a new society is about to be started at Játusana.

Indebtedness of the cultivator.

The economic condition of the peasantry of the district is discussed at some length at pages 332ff of the Famine Report of 1879, where actual figures are given for instances selected as typical. In forwarding these figures, the District Officer wrote as follows :—

"In a district such as this containing such a variety of soil and caste and even climate, it is necessary to divide the agricultural community into classes, and describe their circumstances in some detail ; no general description of their ordinary economic condition would apply to the whole community with any approximation to exactness.

"The circumstances which determine the condition of an agriculturist come in order of importance as follows :—

"(1) *Caste*.—As a general rule, whatever be the nature of the soil he cultivates or the incidence of the revenue he pays, the caste of the agriculturist, which determines his habits and custom and natural disposition will determine his economic condition. At the head of the prevalent castes in this district I would place the Ahírs, as the most industrious, thrifty, and prudent. Though much of the land occupied by them is of aninferior description, and the incidence of the revenue in Rewári *tahsil*, where most of the villages are owned by them, has for thirty years been very high as compared with the rest of the district; they have, by unremitting toil, compelled the soil to yield them a wonderful amount of produce, and have by prudent thrift kept themselves and their lands free from debt. Next to them come the Játs, who own many villages in the east and north-east of the district. Their land is very fertile, and in the Palwal *tahsil*, where they form the chief portion of the land-owning class, the incidence of the revenue has been hitherto extremely light. In industry and thrift they are inferior to the Ahírs, though superior to other castes : while on the whole very well-to-do, they have not been careful to keep themselves free from debt and their land from mortgage. After them come the Rájpúts owning land chiefly in the centre of the district, and the Brahmans scattered here and there, but neither caste forming a very important element in the agricultural population. Last of all on the list come the comparatively lazy and superlatively unthrifty Meos, who own some 350 villages in the two southernmost *tahsils* of the district (Núh and Fírozpur). Without the excuse of a barren soil or an excessive revenue, they live so closely up to their income, are so negligent in developing the resources of their land, and indulge so in unwarranted expenditure, that the failure of one harvest plunges them irretrievably into debt. Last year's scarcity found many of them still burdened with debt contracted in the famines of 1860-61 and 1868-69, and has left them with 17 per cent. of their land heavily mortgaged, and much floating debt hanging over them besides.

"(2) *The number of the family*.—Other things being equal, the lucky man who has few children has less difficulty in making ends meet. When the children are young, they make more mouths to feed, without any corresponding increase in the number of hands to work ; and even when they become old enough to help in the fields, the cost of their food is greater than would be the hire of labourers to give the same amount of work at the most pressing times. Each child too must be married, and

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marriages are the great extravagance of the agriculturist's family : even where one contracting party exacts a sum of money from the other, the expenses of the ceremony are sure to exceed the income. The greater the number of births, the greater will be the number of deaths in the family ; and each funeral too is an expensive affair—the brotherhood and the poor must be luxuriously and extravagantly feasted. There was a time not many years ago when the agriculturist who had a number of sons and daughters to help him to break up new land was likely to better his condition ; but now throughout the greater part of the district the population has overtaken the land, and hired labour is cheap. Happy is the man whose quiver is not too full. As might be expected, the unthrifty Meos are famous for the number of their children.

" (3) *Sub-division of the land.*—This is closely connected with the last head. Where the family is a large one, the family holding is, on the death of the head, sometimes worked in common by the sons, but very frequently divided between them in equal shares. The practice of separating off distinctly the different shares of the land is encouraged by our revenue and law system, and is rapidly becoming more common ; and as the increase of a holding by the death of a brother or uncle without heirs is much less common than its sub-division among the sons of the deceased proprietor, this practice leads to the rapid increase of small holdings, the produce of which is barely sufficient to supply the necessaries of life to the agriculturist and his family ; and while the heads of families in the village community are gradually becoming more distinct in their individual rights and responsibilities, they have not yet learned to co-operate in the modern sense of the word. There is thus little to fall back on when a season of misfortune comes. The extent of sub-division is generally much influenced by the tenure of the village. Where the village is held in *bhaiachára* tenure, as is usual among the Játs and Meos, the land is much sub-divided ; and where the tenure is *pattidári*, as it often is among the Ahírs, the owners of a share in the village often hold and cultivate it in common, and can thus meet misfortune better than if they had to fight it single-handed.

" (4) *Facility of irrigation.*—The introduction of the Agra Canal into the eastern part of the district has vastly improved the condition of the agriculturist in that tract by increasing the productiveness of their land in much greater proportion than it increases the cost of production ; but most of all by protecting them against seasons of drought—the great source of indebtedness and poverty. Although irrigation from the canal commenced only some four years ago, its good effects are already seen, and it is to be hoped that the standard of comfort of the Ját agriculturist benefiting therefrom will be decidedly raised before the population overtakes the increase of produce ; provided, however, that their prosperity does not make them lazy, and that the proximity of the canal does not permanently enervate them, as seems to have been the case with the Ját land-holders on the Western Jamna Canal. There seems some danger of the latter calamity, for this year in particular fever has literally devastated the tract through which the canal passes ; some villages have in a few months lost one-sixth of their population, and scarcely a man is to be found who has not been greatly reduced in strength by repeated attacks. But if this prove to have been an exceptional year, as there is some reason to hope, the great diminution of the population may even prove a blessing to the survivors. The facility of well-irrigation is also an important factor, as on this depends the protection of the land from drought, but it must be taken advantage of. The Ahírs work their deep wells night and day ; the Meos often do not take the trouble to sink them when water is near.

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"(5) *Nature of soil.*—This factor, which at first sight seems most important, really comes low down in the list. The sandy soil of Rewári produces enough to keep the thrifty Ahírs in comfort, while the comparatively rich soil of the Fírozpur valley is heavily mortgaged to meet the extravagances of the thriftless Meos.

"(6) *Incidence of the revenue.*—This too is of less importance than would at first sight seem probable. The Ahír land-owners of *tahsil* Rewári hitherto notoriously heavily assessed, are much less indebted than the lightly assessed Meos of Fírozpur, and less even than the much more lightly assessed Játs of Palwal, thrifty though the latter are said to be.

"(7) *Status of agriculturist.*—There is much less difference between the condition of the owner of land, tenant with right of occupancy, and tenant-at-will throughout the greater part of the district, than would be expected. The vast majority of tenants with rights of occupancy, and a very large number of tenants-at-will, have hitherto held their land on condition of paying simply the revenue and cesses due thereon, and they have generally shared on equal terms with the owners in the common rights of the village. However, since the operations of the present settlement began, and more especially since the new assessments were announced last year, the tendency to distinguish more sharply between these classes of agriculturists has been rapidly growing. Tenants-at-will are called on to pay higher rents, or are ejected from land they have held for years on these favourable terms. Suits are instituted to have defined more exactly the rights of occupancy tenants and to enhance their rents. Property in land is becoming more valuable every day, and the rights of owners having been more clearly defined in the new settlement records, money-lenders are willing to advance larger sums than before on the security of land. Thus it is generally remarked that tenants-at-will have greater difficulty in borrowing than owners, or even than tenants with occupancy rights. All these tendencies may be expected to develope with remarkable rapidity in the few years following the close of the present settlement operations.

"The general condition of the agricultural population, then, may be said to be painfully dependent on the seasons; all their income comes from the land. Where a land-owner, besides the actual produce of his own separate holding, can count among his income the proceeds of hiring his cart between the busy times, or those of the sale of his *ghi*, he finds that in a year of drought even these are apt to fail him, for the difficulty of feeding his oxen and his buffaloes swallows up all the income they bring, and where a cultivator ekes out the produce of his field by his dues as a village menial or family priest, he finds the villagers, in seasons of scarcity, unable to pay him the full fee. The Játs of Palwal are now greatly protected against drought, but are in some danger of increasing their expenditure too fast, and losing some of their old industry and thrift; but they may be generally described as well off, especially the land-owners. They can easily stand a year of scarcity, and will probably soon recover themselves, though even they are, like all agriculturists, apt to neglect payment of the principal, and even of the interest, of a debt once contracted; and often carelessly allow the sum noted against them in the village money-lender's books to grow and grow until they can have little hope of paying it off, the wily banker knowing it to be his interest not to press for ready payment, but to encourage his debtor deeper into the toils, until he has become completely at his mercy. When this is so with men having such advantages as the Játs of Palwal, what must it be with the Meos? Their condition is rapidly becoming hopeless. They live so literally from hand to mouth, carelessly contracting debt for marriages, funerals, and petty

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luxuries even in average years, that when a year of drought comes they are thrown on the mony-lender, who can make with them what terms he likes. It is pleasant to turn from this state of things to that of the Ahírs in Rewári. With all their disadvantages, their industry reduces the evils of a year of drought to a minimum, and their thrift supplies them with a means of tiding it over and reduces their expenditure for the time. The causes of debt are—(1), general extravagance, which leads to debt even in ordinary years; (2), marriages and funerals, the expenditure on which is enormously disproportionate to the income; (3), drought, which finds the agriculturist without any surplus saved, and kills his cattle, and compels him to borrow to pay the revenue and support his family; (4), neglect to pay the interest on debts already contracted, which rapidly multiply themselves.

The above remarks are no less true now than they were 30 years ago.

Floating debt.

Recently in the year of assessment an attempt was made to ascertain for each *tahsil* the amount of unsecured debt due from the landowners. The estimate was only a rough one, but probably indicates fairly accurately the amount of unsecured debt due at the time it was made. The figures are as follows:—

Tahsil.	Amount of unsecured debt.	Multiple of new land revenue.	Prevailing tribes.
	Rs.		
Rewári	12,33,869	4½	Ahír.
Palwal	7,10,657	2	Ját.
Nuh	9,09,007	3⅓	Meo.
Fírozpur	5,91,687	2¼	Meo.
Gurgáon	13,80,670	6	Ahír, Ját, Rájpút.
Total	48,25,890	3½	

At first sight these figures appear to contradict the remarks quoted above about the relative indebtedness of the various tribes of the district, but when both secured and unsecured debts are considered together, this will be found not to be the case.

The fortunate state of the Palwal Játs is of course due to the protective influence of the Agra Canal. The figures for the Meo *tahsils* of Nuh and Fírozpur are surprisingly low, but this is probably due to the fact that the thriftless Meo cannot get much credit.

Sales and mortgages.

When we turn to the figures of secured debt, sales and mortgages—the position of the tribes is reversed. Detailed figures for various periods are given in Table 21 and the position as it

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stood when the assessment statistics of the recent settlement were compiled is as follows :—

Sales and mortgages.

Tahsil.	Sales since previous settlement.		Existing mortgages.	
	Area.	Price per acre.	Area	Price per acre.
		Rs.		Rs.
Rewári	10	23	10	23
Palwal	6	41	19	54
Nuh	4	36	29	46
Fírozpur	4	48	34	46
Gurgáon...	14	27	12	34
Total	8	31	20	44

Sales.

The figures in columns 2 and 4 show the percentages of the cultivated area transferred. Sales are not serious. The relatively large percentage of sales in Rewári and Gurgáon seems due to the inferiority of the soil and the high pitch of the assessment which combine to deter mortgagees from taking up the land. It also indicates real necessity as opposed to mere extravagance which leads to mortgage and not to sale.

History of mortgage.

The history of the origin and early growth of the mortgage is given in the following remarks by Mr. (now Sir James) Wilson :—

"During the progress of settlement operations two statements of land mortgaged were drawn up. The first statement shows the amount of land mortgaged at the end of June 1877, when the last instalment of the past settlement had been realized, and the new assessments had been announced, but had not yet come into effect; when a series of average years had brought the district to what may be considered its normal condition after the famine of 1868-69, and the coming drought of 1877 had as yet had no effect. The second statement shows the amount of land mortgaged during the following eighteen months, beginning with July 1877, and ending with December 1878. At the end of June 1877, over six per cent. of the cultivated area of the district had been mortgaged in 20,000 separate transactions, to agriculturists and non-agriculturists in the proportion of 3 to 2, for a sum equal to $1\frac{1}{4}$ year's revenue of the district,—the average amount of debt per acre mortgaged being Rs. 24, equivalent to 18 years' purchase of the revenue assessed. During the eighteen months which followed, while the redemptions from mortgage were insignificant, 4·41 per cent. more of the cultivated area was mortgaged for six *lakhs* or half-a-year's revenue, giving a rate of Rs. 14 per acre mortgaged, or $10\frac{1}{2}$ years' revenue of the land mortgaged. Thus at the end of 1878, nearly $10\frac{1}{2}$ per cent. of the cultivated area of the district was under mortgage, the burden being $21\frac{1}{3}$ *lakhs* or $1\frac{5}{8}$ year's revenue of the district. During the same period of eighteen months ending December 1878, 1·14 per cent. of the cultivated area of the district was sold at Rs. 14 per acre, or 11 years' revenue of the land sold. The average

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area mortgaged in one transaction was seven acres, more than double the former average, and the proportion of mortgages to agriculturists and non-agriculturists, respectively, was 2 to 5, instead of the former proportion of 3 to 2.

"The cause of this enormous increase in the transfers of land, by which 5½ per cent. of the total cultivated area of the district changed hands in the course of a year and a half, is not far to seek. The almost entire failure of the rains of 1877 left the district destitute of the *kharif* harvest and unable, from want of cattle and seed and seasonable moisture, to cultivate the ordinary extent of *rabi*. Many of the people living from hand to mouth, especially the improvident Meos, were driven at once to the money-lender even before the first instalment of the new assessment became due : and as a thorough investigation into the rights of proprietors of land was just being completed, and the assessment for the next thirty years had been announced, it was possible to estimate with some certainty the value of land, and the money-lenders seem to have seized the opportunity to throw on the land by way of mortgage not only the value of the cash and grain they then advanced, but all outstanding debts, or to have cleared them all off by purchasing the land outright; so that the sum representing the new burden of the land does not represent new debt, but includes much debt that formerly appeared only in the books of the money-lenders.

"The proportions of land mortgaged vary greatly in the different *tahsils*. Firozpur, almost wholly inhabited by proverbially thriftless Meos, gives the highest figures. Up to June 1877, nearly 13 per cent. of the cultivated area of the *tahsil* had been mortgaged for 2½ years' revenue; in the following 18 months 6 per cent. more was mortgaged for 1¼ year's revenue, and 2 per cent. was sold during the same time. At the end of 1878, 19 per cent. of the cultivated area was burdened with 3¾ years' revenue of the *tahsil*. Nuh, also chiefly inhabited by Meos, follows close behind. Up to June 1877, 11 per cent. of the cultivated area of the *tahsil* had been mortgaged for 2¼ years' revenue; and during the next year and a half 5 per cent. more was mortgaged, and 1 per cent. was sold, leaving 16 per cent. burdened with 3 years' revenue of the *tahsil*. In the Ját *tahsil* of Palwal, which up to (1877 was lightly assessed, and which suffered less from the drought of) 1877-78 than the other *tahsils*, 5 per cent. had been mortgaged up to June 1877 for 1¼ year's revenue of the *tahsil*; and during the following year and a half 2 per cent. more was mortgaged for a fifth of a year's revenue only, and very little land was sold. So that here at the end of 1878 only 7 per cent. of the cultivated area is burdened with 1⅜ year's revenue. In the *tahsil* of Rewári, inhabited chiefly by industrious economical Ahírs, which has always been highly assessed, and which, like Nuh and Firozpur, suffered greatly from the drought of 1877-78, only 1½ per cent. of the cultivated area had been mortgaged up to June 1877, for only one-ninth of a year's revenue of the *tahsil*; but during the eighteen months that followed 6 per cent. of the cultivated area was mortgaged for a fourth of a year's revenue of the *tahsil*, and 1½ per cent. was sold, leaving 7½ per cent. of the cultivated area burdened with only a third of a year's revenue of the *tahsil*. In the Gurgáon *tahsil*, up to June 1877, 2 per cent. of the cultivated area had been mortgaged for a fourth of a year's revenue; and during the following 18 months 1½ per cent. more was mortgaged for a sixth of a year's revenue, and 1 per cent. was sold, leaving 3½ per cent. of the cultivated area burdened with half a year's revenue of the *tahsil*."

Table 21 shows that mortgage went on steadily increasing during the decades ending 1889-90 and 1899-1900 in spite of the fact that these periods continued nearly as many good years as

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bad. After 1902-03 in spite of the bad seasons mortgage decreased, owing as previously stated, to the effect of the Land Alienation Act. From this it follows that much of the mortgage was unnecessary and due to extravagance, and this remark applies especially to the Játs of Palwal and to the Meos of Nuh and Firozpur. Making all allowance however for extravagance the large percentage of "existing mortgage" in Nuh and Firozpur is a serious feature of the economic condition of these two overpopulated *tahsils*. The evil is worst in the two Dahar Circles and in the Chiknot Circle which are those which have suffered most from the long series of unfavourable season. In these circles the percentages are as follows :—

Tahsil.	Assessment circle.	Percentage.
Nuh	Dahar	38
Firozpur	Dahar	44
Firozpur	Chiknot	47

Total indebtedness.

Statement VI of the Assessment Reports gives the consideration money paid for the sales and mortgages shown in the preceding abstract. Adding the figures of unsecured debt already given, the total ascertained indebtedness of owners and occupancy tenants to creditors other than Government is as follows :—

1	2	3	4	5	6	7
Tahsil.	CONSIDERATION MONEY OF LAND.			Unsecured debt.	Grand total.	Multiple of new land revenue.
	Sold.	Mortgaged.	Total.			
	Rs.	Rs.	Rs.	Rs.	Rs.	
Rewári	5,60,479	5,73,401	11,33,880	12,33,869	23,67,749	8½
Palwal	5,37,034	20,44,532	25,81,566	7,10,657	32,92,223	9
Nuh	2,95,586	28,47,193	31,42,779	9,09,007	40,51,786	15
Firozpur	3,43,562	25,81,462	29,25,024	5,91,687	35,16,711	14
Gurgáon	7,26,677	7,25,768	14,52,445	13,80,670	28,33,115	13
Total ...	24,63,338	87,72,356	1,12,35,694	48,25,890	1,60,61,584	12

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Total indebtedness.

It cannot of course be claimed that the recorded consideration money of sales and mortgages accurately represents the value of the land transferred, but the figures are sufficiently accurate to give a rough idea of the total indebtedness of landowners and occupancy tenants to creditors other than Government. The result in column 6 justifies the remarks made under the head of unsecured debt. The thrifty Ahírs of Rewári are least burdened with debt, though their assessment is the heaviest and their land the worst in the district, and next to them come the prosperous Játs of Palwal. In the other three *tahsils* the burden of debt is very heavy.

The following table shows that most of the transfers referred to in the preceding paragraphs are to members of an agricultural tribe. Transfers to outsiders are not serious except in the Dahar Circle of Nuh, Sahibi Circle of Gurgáon and Khádar Circle of Palwal, all of which are depressed tracts. There are no separate figures to support the statement, but most of the transfers to members of an agricultural tribe are to co-sharers :—

1	2	3	4	5	6	7
	SALES.		MORTGAGES.		TOTAL TRANSFERS.	
Tahsil.	To members of an agricultural tribe.	To others.	To members of an agricultural tribe.	To others.	To members of an agricultural tribe.	To others.
Rewári	58	42	54	46	56	44
Palwal	75	25	65	35	68	32
Nuh	47	53	64	36	62	38
Firozpur	40	60	65	35	62	38
Gurgáon	58	42	57	43	55	45
Total	56	44	62	38	61	39

The above figures are abstracted from Statement VI of the Assessment Reports.

The rates of interest charged on ordinary unsecured loans to agriculturists are 12, 24 and $37\frac{1}{2}$ per cent. per annum. Only borrowers of good status can secure loans at the lowest rate; the prevailing rate is 24 per cent., while the highest rate is paid by the poorer among the Meos of Nuh and Firozpur. The rate, when

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the loan is secured by pawned jewelry, is from 6 to 20 per cent., and when secured by landed property, is from 12 to 24 per cent., special terms are fixed for loans for short periods, such as loans for seeds, purchase of bullocks, or for payment of land revenue. Money-lenders generally refuse to accept interest for a shorter period than six months, and compound interest is usually charged after six months on debts.

Agricultural stock.

Table 22 gives details of agricultural stock. The following remarks in this subject form part of the preliminary report submitted in connection with the Provincial Monograph on Cattle Breeding (1910-11).

Bullocks and cows.

"Gurgaon is at the same time a home breeding and an exporting tract. There are no tracts in which breeding is carried on exclusively for sale by professional breeders. At the same time all the agricultural classes breed sufficient cattle for their own requirements and for export in moderate quantities.

"The local breed of cattle is *desi*, but it is a fine breed and Gurgaon is noted on page 3 of 'Breeds of Indian Cattle, Punjab,' as being one of the six districts producing the best breed of cattle in the Punjab. The district adjoins the Hariána tract and the breed, though smaller, resembles the Hariána breed. There is probably not much difference between the breed of this district and of the Rohtak section of Hariána which is described on pages 39—47 of Major Pease's book.

Breeding.

Breeding is from local bulls supplemented by bulls purchased from the Hissar Cattle Farm by the District Board. At the present time there are 23 Hissar bulls in the district distributed as follows:—

Tahsil.	
Rewári	1
Palwal	7
Nuh	4
Firozpur	7
Gurgaon	4

"The distribution is made in accordance with the requirements of the people. The bulls are selected by the Superintendent of the farm in consultation with a veterinary assistant and zaildár who are sent from this district to take over the cattle. On arrival at their destination they are made over to the zaildár and lambardárs of the village where they are to be located, and these persons are made responsible for their safe custody and proper maintenance. This arrangement works well, but is of course very unpopular with the zaildárs and lambardárs on whom a rather unfair burden of responsibility is laid. The bulls accompany the village herds to the grazing grounds, and are allowed by the zamindárs to graze freely on their crops. In times of scarcity when there are no crops, the bulls are supplied with fodder by the zamindárs. Hissar bulls are fairly popular in the district, but there is a well founded objection to them from the agriculturists of some tracts that their produce is too large to be suitable for agriculture. Their stock is much prized for employment in *raths* and *majholis*, but not for agriculture. This objection would seem to apply in a special degree to those parts of the district where the soil is light and sandy, *viz.*, Rewári, Táoru and the west of the Gurgaon *Tahsil.* Hence the

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Agriculture.

Breeding.

number of Hissar bulls located in the three *tahsils* in question is less than in Palwal, Firozpur and the rest of Nuh where the soil is heavy and a larger type of bullock is not so strongly objected to. The greater part of the breeding, however, is from local bulls let loose as an act of charity. Many of them are very fine animals, but others are inferior and unsuitable. There is no evidence of the breed having deteriorated. As far as can be ascertained, its quality has been well sustained, and as stated above the local bull is on the whole preferred to that of Hissar. The defects of the present system are pointed out by Major Pease in page 46 of his book, and there is no doubt that much might be done to improve local breeding. Rearing depôts for bull calves might be established locally, as was suggested by the Veterinary Department in 1902. In this way good bulls of the local breed, reared under local conditions, would be available. Some measures also for preventing breeding from immature and unsuitable bulls might be undertaken.,,

Grazing and feeding.

The district is very fully cultivated and except in villages adjoining the hills, in the Jamna Khádar, in the Ját villages in the east of the district where large groves are preserved as sacred, and in the Sáhibi circle of Gurgáon the amount of waste land available for grazing is nominal. The grazing on such waste as there is, is supplemented by the grazing on cultivated lands lying fallow, but on the whole grazing is inadequate. In consequence the cattle have to be largely stall fed, and considerable areas of crops are grown exclusively for fodder. *Chari*, *guár* and *kásni* are exclusively fodder crops, while of other crops, most of the peas, carrots, and turnips, about one quarter of the *sarson* and autumn pulses and small quantities of barley and gram are given to the cattle. To these must be added the stalks of *jawár* and *bájra*, the straw of the autumn pulses and *rabi* cereals, cotton seed, oil cake and *pálá*.

In good years all the above sources supply the zamindárs with an abundance of good fodder, but if the rains fail, a dearth of fodder and terrible loss of cattle result. When fodder is scarce, the cattle are fed on branches of trees, roots of *pula*, etc. In this district there is no possibility of increasing the area of waste available for grazing, but the afforestation of the large hill area is quite feasible, though it would no doubt be a difficult operation. If this were done facilities for grazing would be vastly improved, and a much larger number of cattle could be maintained.

Owing to the pressure of population on the soil there is no possibility of increasing the area under fodder crops, but much might be done in the way of

(*a*) importing fodder by railway in times of scarcity;

(*b*) taking measures for the better preservation of the existing supply in good years.

Importation was successfully tried in the severe fodder famine of 1905-06, though measures were taken much too late to save a

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large proportion of the cattle lost. This defect, however, could easily be remedied in future by having timely enquiry made. Of course the success of the measure depends on the extent of the famine. It would only be possible to resort to it in the case of a partial famine. In the case of widespread and universal famine there would be no fodder available or if any were available the price would be prohibitive. Importation of fodder must be accompanied by grants of *taccávi* to purchase it, care being taken that *taccávi* is only given for the preservation of valuable animals.

As regards (*b*) there are great possibilities, though as the subject has never been fully enquired into, it is difficult to say which of the various measures which suggest themselves, are practicable. In favourable years an abundance of good grass springs up all over the district, which is wasted as the zamindárs have neither the time nor the means to cut it. Similarly there is in such years a large surplus of *chari* and *bájra* stalks, which instead of being scientifically preserved are in many cases sold.

It should be possible for Government either to buy up and preserve locally the surplus fodder of good years or to offer such inducements to the zamindárs as would lead them to store it themselves. If this were systematically done, there would in time of scarcity be an ample supply of fodder for such cattle as are really worth preserving. Surplus stock is disposed of at the numerous fairs held in and near the district.

Disposal of stock.

A weekly fair is held at Nuh at which chiefly old and useless animals are sold to butchers. A large fair is held at Rewári in the spring and autumn. The following statements relating to the autumn fair of 1909 shew the tracts from which the animals were brought for sale, the tracts to which the animals sold were exported and the average price realised for each class of animal. The figures are interesting as shewing (*a*) the extent to which Gurgáon is an exporting district, (*b*) the extent to which the districts of the Punjab and United Provinces depend on the districts in and adjoining Hariána for the supply of bullocks, and (*c*) the rise of prices in recent years.

Prices.

The price of a bullock now ranges from Rs. 50 to Rs. 120, and of a cow from Rs. 20 to Rs. 60. Prices have in fact exactly doubled during the last 25 years. For instance the old gazetteer of the district shews the price of a bullock as ranging from Rs. 35 to Rs. 60. The third statement indicates that the rise dates from the famine of 1899-1900. In 1898 the average price per bullock was only Rs. 39, but in 1900 after the serious shortage caused by the famine of 1899-1900 the average price jumped up to Rs. 51, and after a further series of bad years has now reached Rs. 60.

The tracts from which animals were brought for sale to the Rewári autumn fair of 1909.

Name of tract from which brought.	DETAIL OF ANIMALS. Bullocks.	Calves.	Cows.	Buffaloes.	Buffalo-calves.	Horses.	Camels.	Total.
Gurgáon District	28,836	207	75	85	25	4	1	29,233
Hissar "	3,904	180	40	27	10	2	...	4,163
Jaipur State	4,178	100	35	13	4	...	...	4,330
Patiála State	2,028	175	27	42	7	1	1	2,281
Rohtak District	2,958	136	21	25	4	...	..	3,144
Nábha State	1,397	120	13	5	2	...	...	1,537
Jínd State	3,330	109	4	7	5	1	...	3,456
Dujána State	1,989	200	64	75	10	...	...	2,338
Nimrána State	3,316	175	80	25	2	...	...	3,598
Alwar State	8,872	244	92	15	9	...	...	9,232
Lohárу State	1,311	117	75	50	2	1	1	1,557
Pataudi State	90	40	...	...	...	...	...	130
Total ...	62,209	1,803	526	369	80	9	3	64,999

Purchasign tracts at the Rewári autumn fair of 1909.

	Name of tract.	DETAIL OF ANIMALS PURCHASED. Bullocks.	Calves.	Cows.	Buffaloes.	Buffalo-calves.	Horses.	Camels.	Total.
PUNJAB DISTRICTS.	Gurgáon	305	159	75	45	46	1	1	632
	Ferozepore	504	103	25	10	...	1	...	643
	Hissar	75	20	16	12	...	...		123
	Rohtak	75	12	6	...	2	..	..	95
	Delhi	104	...	...	...	...	...	...	104
	Ludhiána	409	...	...	16	..	...	...	425
	Lyallpur	130	...	...	..	...	...	...	130
UNITED PROVINCE DISTRICTS.	Aligarh	225	317	...	...	...	...	...	542
	Bulandshahr	344	205	...	...	...	...	...	549
	Saháranpur	402	149	...	...	...	...	...	551
	Muzaffarnagar	400	240	...	...	...	.	...	640
	Meerut	342	233	...	...	...	...	...	575
	Etah	202	100	...	...	...	...	..	302
NATIVE STATES.	Patiála	249	95	...	..	...	...	1	345
	Jínd	211	27	3	2	...	...	...	243
	Total ...	3,977	1,660	125	85	48	2	2	5,899

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Agriculture.
Prices.

The following statement shews the number of animals sold and the prices realised at the Rewári autumn fairs from 1898 to 1909. Under the total sale price the average price per animal sold is given in brackets. In 1906 and 1908 there were no fairs owing to cholera.

Kind of animals.	1898.		1899.		1900.		1901.		1902.	
	No. sold.	Price.	No. sold.	Price.	No. sold.	Price.	No. sold.	Price.	No. sold.	Price.
		Rs.		Rs.		Rs.		Rs.		Rs.
Bullocks ...	1,231	49,231 (39)	4,266	89,214 (21)	4,002	2,02,441 (51)	4,113	2,34,839 (57)	2,548	1,15,934 (46)
Calves ..	171	1,340 (8)	633	5,447 (9)	1,209	8,463 (7)	586	17,098 (29)	155	4,650 (30)
Cows ...	61	370 (6)	708	3,227 (4)	200	3,129 (15)	46	1,150 (25)	59	885 (15)
Buffaloes ...	6	73 (12)	667	4,686 (7)	80	3,037 (38)	21	1,785 (85)	3	180 (60)
S. Calves ...	17	45 (3)	56	212 (4)	...	...	...	...	...	...
He-goats ...	2	4 (2)	6	9 (2)	...	...	...	...	...	...
She-goats ...	...	...	1	1	9	30 (3)	...	...	...	...
Horses ...	...	...	...	...	...	...	15	1,200 (80)	...	...
Mares ...	..	...	...	...	...	...	...	...	3	243 (81)
Ponies ...	6	56 (9)	44	295 (7)	4	230 (5)	...	...	...	..
Camels ..	1	50	2	85 (42)	2	126 (63)	25	180 (7)	...	...

Kind of animals.	1903.		1904.		1905.		1907.		1909.	
	No. sold.	Price.	No. sold.	Price.	No. sold.	Price.	No. sold.	Price.	No. sold.	Price.
		Rs.		Rs.		Rs.		Rs.		Rs.
Bullocks	2,815	1,24,972 (43)	2,860	1,51,019 (53)	3,743	1,54,809 (41)	2,856	1,87,520 (66)	3,977	2,40,196 (60)
Calves ...	234	16,190 (69)	738	18,077 (24)	1,182	33,155 (29)	113	4,288 (38)	1,660	57,674 (35)
Cows ...	28	695 (25)	58	1,122 (19)	94	1,580 (17)	22	1,774 (80)	125	1,885 (15)
Buffaloes	26	450 (17)	61	1,083 (18)	73	1,811 (26)	28	2,538 (91)	85	4,290 (50)
S. Calves	...	...	31	273 (9)	77	640 (8)	22	370 (17)	48	489 (10)
He-goats	...	...	...	...	11	28 (2)	...	...	...	...
She-goats	...	...	...	...	...	...	...	...	...	...
Horses ...	...	...	18	264 (15)	14	187 (13)	14	458 (33)	2	60 (30)
Mares ...	7	94 (13)	1	72 (72)	...	...	...	...	...	...
Ponies ...	...	...	...	...	...	...	...	...	...	...
Camels ...	1	64 (64)	...	...	4	215 (54)	37	3,076 (83)	2	240 (120)

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Agriculture.

Prices.

Gurgáon is a district of extremely precarious harvests, and the character of the seasons naturally has a marked effect on cattle-breeding. To take the case of the most important class of cattle, plough bullocks. The number of plough bullocks returned at the 2nd regular settlement (1872-76) was 112,321 (paragraph 5 of Mr. Wilson's Revision Report) as against 110,000 actually required to keep up a good standard of cultivation. The drought of 1877-78 was dreadfully fatal to the cattle, and when the next reliable census was taken in 1882-83, the number had fallen to 81,000. After a series of good years the numbers rose to 145,113 in 1893-94 and 146,964 in 1898-99, but at the next quinquennial census in 1903-04 after the famine of 1899-1900 the numbers were 115,198 and in 1908-09 they had fallen still further to 113,279. This number is just sufficient for the cultivation of the district. The case of cows is much worse, as the numbers in 1908-09 were little more than half what they were in 1893-94. Fortunately the decrease in young stock is very much less than in bullocks or cows. This seems to indicate that the animals sacrificed in the recent bad seasons were mostly old and useless and that breeding was kept up satisfactorily. The comparatively large number of young stock explains how the district was able to send 28,836 bullocks for sale to Rewári in the autumn of 1909.

Buffaloes.

As regards buffaloes Gurgáon is a home breeding district and there is very little export or import.

Like cows they are kept for dairy purposes. The breed is local and the bulls are set free by well-to-do zamindárs, the same remarks applying as in the case of local Brahmini bulls. Milch buffaloes are generally kept by well-to-do zamindárs or shop-keepers and in areas where the cropping is secure, as in the canal tract, or where there is plenty of grazing as in the Palwal Khádar and Gurgáon Sáhibi. In consequence the dry seasons seem to have had little effect on their numbers as in 1908-09 there were 65,442 against 67,425 in 1903-04. As in the case of bullocks and cows, their price has doubled, being now from Rs. 40 to Rs. 100 against an average price of Rs. 34 in 1883. Male buffaloes are only used for agricultural purposes in the Palwal Khádar, and to a small extent in the Firozpur *tahsil*. Elsewhere they are found only in villages, where the landowners employ *bhisties* to draw their water. In such villages the *bhisties* keep male buffaloes to carry their water skins. During the recent years of scarcity male buffaloes have been extensively sold for the value of their hides, and in 1908-09 the number (including bulls kept for breeding) only amounted to 1,921 as compared with 2,527 at the previous cattle census of 1904-05.

Dairying.

The manufacture of *ghi*, which is regularly made by the zamindárs, is the only form of dairying carried on in the district. The quantity manufactured is of course largest in the tracts where there are most buffaloes. The zamindárs either take the *ghi* to

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the *bania* for sale or the *bania* makes a round of the villages and collects it. Sometimes the zamindárs sell direct to wholesale dealers in Delhi, but generally they sell to a middleman who makes a profit of about 6 pies per rupee on the transaction. Buffaloes and cows when in milk get cotton seed or oil-cake in addition to from 8 to 10 sers of *chari* per day. The amount of cotton seed or oil-cake is fixed in proportion to the expected yield of *ghi*. The average yield of milk by a cow is 5 sers and by a buffalo 8 sers. The price of dairy produce has like the price of stock doubled during recent years. Thus the price of milk has risen from 20 to 10 sers per rupee and of *ghi* from 2 to 1 ser per rupee.

Goats.

Goats are kept all over the district, but they are most numerous in villages adjoining the hills. Their numbers fell from 234,147 in 1903-04 to 152,764 in 1908-09. The decrease is due to disease and to traders not having brought their goats to the district to graze owing to the dry seasons and consequent absence of a demand for meat. Goats are easy to keep as they feed on any bush or shrub, and traders bring large quantities to graze on the hills, paying the zamindárs as grazing fee half the increase. Goats' flesh is consumed largely by meat eating communities, and a profit is also made on their skins and milk.

The sale price of a goat has risen since 1884 from Rs. 2 to 3 to Rs. 4 to 8 now, the price of the skin has risen from 8 to 10 annas to Re. 1 to 1-8-0 and the price of the milk from 1½ to 2 pice per ser to 3 to 4 pice.

Sheep.

Most of the same remarks apply as in the case of goats except that sheep are kept for their wool instead of their meat and that in consequence there has not been the same falling off in numbers as in the case of goats. In fact though there was a small decrease between 1903 and 1908, the figures of the latter year are nearly 30 per cent. above those of 1893. The wool is cut twice a year and realizes about Re. 1 per sheep. The price of a sheep has risen from Re. 1 to 2 in 1884 to Rs. 2 to 4 now, and the value of the skin from 4 to 8 annas.

Horse and mule-breeding.

Table 23 gives details of horse and mule-breeding. Owing to the poverty of the peasants and to the lack of grazing Gurgáon is not a horse-breeding district. The District Board stallions are distributed as follows :—

Horse stallions.	Breed.	Where located.
Mandarin	Arab	Palwal.
Martinet	Do.	Do.
Matar	Do.	Gurgaon.
Manager	Do.	Do.
Donkey stallions.		
Kero	Country	Gurgaon.
Pira	Do.	Nuh.

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No branding has been done since 1902-03.

The following note on the chief diseases among the horned cattle of the Gurgáon District and the operations of the Civil Veterinary Department in connection therewith has kindly been supplied by the Superintendent, Civil Veterinary Department, South Punjab :—

Cattle disease.

"Contagious disease is much more prevalent in the Gurgáon district than is usually realized. Until recently, there were no satisfactory means of obtaining the Mortality Statistics. Before October 1907 this was done by a very small Veterinary Staff but since then the information has been provided by the *Patwáris.* It is much more complete and goes to show that the annual loss of stock from contagious disease is very considerable indeed. For example, in the year 1909, 15,315 animals were attacked by Rinderpest alone and of these 3,018 died.

Rinderpest is perhaps the most wide-spread disease in the district and it accounts for the greatest number of deaths amongst cattle. It is well known to the people who describe it under various names in different localities. In Gurgáon tahsil it is called *Dhanda, Mata, Phonkla, Bang* or *Sitla* ; in Rewári *Bang, Kat* or *Bedha*; and in Nuh *Phonka.* It is very highly contagious and often very fatal. It will spread over a large area in a very short time carrying off hundreds of animals. It is probably generally spread from village to village by the various herds coming in contact while grazing but it is often introduced by a new purchase from an infected area. The disease is characterised by a vesicular eruption in the mouth associated with high fever followed by a bloody diarrhœa. If it ends fatally death generally takes place in about 8 to 10 days but a great number of cases recover to be immune from further attack. It cannot be said to be confined to any particular locality in the district, but is always cropping up here and there at various times in the year.

Other epidemic diseases common in the district are foot and mouth, Hæmorrhagic Septicæmia and Black Quarter.

Foot and mouth is perhaps more common than Rinderpest, but it is not responsible for so much loss. It is well known in the district as *munh khur* or *chapla* or *chupka.* This disease is not very fatal but it causes considerable damage from the fact that both milk and plough cattle are rendered useless during an attack which may last for several weeks. It is easily recognized by the peculiar smacking of the lips and a copious flow of saliva produced by an ulcerative condition of the mouth. There is also severe lameness caused by a similar ulceration round the top of the hoof which may result in the claws being shed. It is most common in the early half of the summer when the crops are cut and the cattle are grazing together, but it may occur at any time of the year and in any locality. Hæmorrhagic Septicæmia is fairly common in the district and although not so widespread as the diseases previously described it claims a large number of victims. It is known to the people as *Galghotua* or *Gala-phulna* from a characteristic swelling of the throat. This swelling and the fact that it runs a very rapidly fatal course distinguishes it from other diseases. It may be mistaken for Anthrax or Black Quarter however. It most commonly occurs after rains and is generally confined to low-lying localities that are liable to be flooded. It may not attack many animals in a village but of those that are attacked very few recover. It rarely lasts more than two days and very often an animal will die within a few hours of the first symptoms being shown. Black Quarter is not very common but it is

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occasionally reported and is known to the people in most parts of the district. It is generally called *Phar Sujan*. This disease like Hæmorrhagic Septicæmia runs a rapid course with usually a fatal termination but seldom is an extensive outbreak met with.

Other diseases that are known in the district are **Anthrax, Sheep-pox**, etc., but these do not seem to be very common.

It cannot be said that the people do very much in the way of treatment of epidemic diseases. When an outbreak becomes more severe than usual and the losses are considerable in a village resort is had to religious ceremony. A *jogi* is called in who provides a charm in the form of an earthen lid of a *gharra* on which is written a petition to one or other of the deities. This is suspended over the entrance of the village by means of a *munj* rope and all the cattle are driven under it. On the day of this ceremony all work is suspended and the people eat *Khichri* and *Dalia*. The *jogi* then repeats the songs of *Hir* and *Ranjha* in the village Serai and this is continued for several days by which time the disease will have run its course and the people are convinced of the good results. Apart from this, however, there are methods of treatment which are of more or less practical value. Individual cases of Rinderpest are treated by feeding with *ghi* and milk when the owner can afford it, and in foot and mouth, *gur* is given as well as bread made from *moth* which is supposed to have soothing effect on the mucous membrane of the mouth besides being very sustaining. In this disease also the lameness is treated by making the cattles stand in hot sand, or if in winter they are made to stand in water. Again, cases of Hæmorrhagic Septicæmia are treated by applying the actual cautery to the swelling of the throat and although success is frequently claimed for this form of treatment it is not of so much value as the treatment in the other diseases. The futility of treating Black Quarter is generally realized and no attempt is made.

Operations of the Civil Veterinary Department.

Within recent years considerable progress has been made in the treatment of all diseases on modern scientific lines by the Civil Veterinary Department. In 1901 there were two qualified Veterinary Assistants in the district. Now there are 5 and in 1911 another will be added to complete the sanctioned establishment. One man, the Itinerating Veterinary Assistant, spends most of his time on tour amongst the villages treating both contagious and non-contagious diseases. Each of the others is in charge of a Veterinary Hospital at the headquarters of each tahsil. These Hospitals have been provided in every tahsil now except Firozpur Jhirka where one will be built very soon. They are built more or less on the standard plan recommended by the Civil Veterinary Department and are very well equipped with medicines and instruments. The rapid development of the work at these Institutions shows that there is no lack of appreciation of modern treatment for their animals on the part of the *zamindárs*. Although the men in charge of the Hospitals are stationary the demand for their services to attend outbreaks of contagious disease in their respective tahsil necessitates their spending a considerable time on tour. This is the most important branch of the work and although it is conducted under very great difficulties fair progress has been made. In coping with these epidemic diseases the adoption of preventive measures is a most important factor but certain customs such as the disposal of infectious carcases by *Chamars* and the general indifference to sanitary principles render it very difficult to have any measures satisfactorily carried out. There is rarely any attempt made to have infectious carcases buried or otherwise destroyed. They are generally dragged to the outskirts of the village leaving a track of infection behind and are skinned in a field and

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left to be consumed or dragged about by dogs or carrion birds, etc. Still, in many cases, people will isolate infectious cases with more or less care and that there is progress in their enlightenment and their appreciation of what can be done is very strongly shown by the great advance made in preventive inoculation against Rinderpest. In 1905-06, 210 animals were inoculated; in 1906-07, 28; in 1907-08, 2,711 (Hæmorrhagic Septicæmia); in 1908-09, 293; and in 1909-10, 5,408. From these figures it will be seen that preventive inoculation is fairly well established in the district. Inoculation is conducted by the Veterinary Assistants most of whom have had special training in the work and it is checked by the Veterinary Inspector and the Superintendent, Civil Veterinary Department. The results have invariably given satisfaction to owners. The existence of the Civil Veterinary Department is now well known in the district and it has had a considerable educational influence not only through the Hospitals where several thousand animals are treated annually for ordinary ailments but also through the Itinerating Veterinary Assistant and the touring of the other Veterinary Assistants who besides treating cases advise the villagers on the general managements of their stock and as to the nature and prevention of disease.

Patwáris and *Lambardárs* have been responsible for reporting the occurrence of disease to the Veterinary Assistants since 1907 and since that time they have become more alive to their duty in dealing with it and it is gratifying to note that several *Lambardárs* in the district have done good service in assisting Veterinary Assistants in inoculation work and in carrying out any preventive measures possible. Much still remains to be done by the local officials in this respect however. It is still difficult to get the villagers to act on a Veterinary Assistant's instructions unless he be a man of considerable personal influence, and although a great deal is being done in the way of medical treatment and preventive inoculation to minimize the loss to the district from disease, it is obvious that more depends on the *zamindárs* taking action themselves in adopting preventive measures and ordinary sanitary precautions."

Irrigation.

Irrigation in this district is of three kinds:—

(*a*) by wells, (*b*) by the Agra canal and (*c*) by embankments.

Wells.

Well irrigation is of considerable importance all over the district, but chiefly in the Gurgáon and Rewári tahsils and the adjacent plateau of Táoru where the inferiority of soil does not permit of the production of the best rabi crops without irrigation. In the whole of this tract excluding the south-east of the Gurgáon circle well irrigation is regularly undertaken. This is due partly to its being much more profitable than the cultivation of unirrigated crops and partly to the predominance in this area of Ahirs, who devote themselves assiduously to well cultivation. In the whole area referred to well irrigation may be classed as productive, while in the rest of the district except the Palwal Khádar it may be classed as protective, and is not regularly undertaken in years of good rainfall. This is because owing either to the excellence of the soil or to the inferiority of the irrigation the value of an unirrigated crop in a good year is not very much less than that of an irrigated crop. A contributory cause is the preponderance in the area in question of Játs and Meos. The former are not

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such industrious or skilful well cultivators as the Ahirs and seem to prefer the cultivation of unirrigated crops, while the lazy Meos have recourse to their wells as little as possible.

Classes of wells.

Wells are of three kinds, (*a*) masonry (*golá*), (*b*) semi-masonry, *i.e.*, of masonry in one stratum only; (*c*) earthen, and earthen wells are again subdivided, according as they are worked by bullocks or by manual labour, into *jheras* and *dhenklis*.

Masonry wells are generally constructed of stones quarried from the local hills, bricks being only used in a few tracts situated at a distance from the hills. Ordinarily the masonry is plastered with cement, but in a few tracts adjoining hills the masonry is handpacked only. Such wells are called *Karand*. The cost of a masonry well varies with the depth to water and the character of the soil strata which have to be pierced. The average cost of a cylinder large enough to accommodate two buckets is Rs. 20 per cubit, and the total cost can be roughly calculated by applying this rate to the length of cylinder required. The actual cost varies from Rs. 300 to Rs. 1,200 in the various assessment circles and averages about Rs. 700. *Karand* wells cost from Rs. 300 to Rs. 500. A masonry well may last any time from 100 to 300 years if the water level does not sink seriously. If for any reason the water level sinks, the cylinder is liable to crack and become crooked, and in that case the life of the well will be much shorter. In this district semi-masonry wells are generally found where the lower stratum is hard. In the soft upper stratum a masonry lining is constructed, and the lower stratum is left unlined. The cost of these wells varies from Rs. 100 to Rs. 200 and they last nearly as long as masonry wells. They are found chiefly in the villages of the Rewári Pahár circle adjoining the hills.

Earthen wells, if to be worked by bullocks, can only be successfully constructed where the soil is firm. Their cost varies with the depth of water from Rs. 20 to Rs. 100 and averages about Rs. 50. They are common only in the Cháhát Khári and Táoru circles, where they last some years. Before the opening of the Agra canal they were common also in the Bángar plain in the east of the district, but the effect of the canal on the subsoil has made their construction in this area impossible. Elsewhere earthen wells only last a year or two, and are only constructed as a temporary measure in droughts.

Dhenklis worked by hand can be sunk wherever the subsoil water is very near. Mális use them regularly for the production of valuable garden crops, but other cultivators only use them in dry years, when a great expansion of irrigation takes place in low-lying areas like the Firozpur Dahar.

Supply of waetr.

The depth to and of water and its quality are factors of great importance in well irrigation, and vary greatly in different parts of the district. In the Palwal Khádar, in the north of the

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Firozpur Dahar and in many canal-irrigated villages water is found as near as 10 feet, while in some villages adjoining the hills the depth exceeds 100 feet.

Supply of water.

Almost more important than the depth to water is the supply and consequently though the wells in the west of the district are deepest, their irrigation is the best because they contain the best supply of water. As noted by Mr. Channing,

"the water supply in the wells situated in that part of the district which lies east of a line drawn along the range of hills on the Alwar border, and thence prolonged northwards, is, as a rule, comparatively scanty, while west of that line it is abundant; the cause of this is probably connected with the fact shown by the course of the Sáhibi, that this western part of the district is lower than the Rájputána country to the south."

Quality of water.

A marked peculiarity of the Gurgáon district is the saltness or brackishness of the water supply in many parts; in some tracts, such as the Chiknot circle of Firozpur, the water is invariably salt, in others it is everywhere sweet, and in others again it is impossible to tell beforehand whether a well will be sweet or salt; and sometimes there are two strata of water, one salt and the other sweet, so that the well when first worked is sweet, and after being worked some little time, yields salt water. It may be said that the wells are especially liable to be salt (1), when the depth to water is considerable and the soil of a clayey character (as a rule, in sandy villages the water is sweet); (2), in tracts which are low-lying and receive and retain the drainage of higher lands. The wells are classed in the Settlement papers as sweet, brackish, or salt; the effect of the character of the water on the produce depends partly on the nature of the soil; where this is sandy, a certain amount of saltness in the water is a positive benefit, and where the water is very salt, very fine crops can be grown if the seed is once sprouted by rain water; on the other hand, on a clay soil saltness in the water is very prejudicial. Besides the above three descriptions of water, there is a kind of water found in some wells in Rewári, known as *matwála*, or hard, the crops on which are generally good; and there are also a few wells in which the water is sweet *kallar*; on sweet *kallar* wells and on very salt wells on clayey soils, it is often necessary to let the land, which has been watered one year, lie fallow or be cultivated with rain crops the next year, in order to prevent its becoming unculturable.

In the worst cases the land can only be irrigated once in three or four years.

System of cultivation.

In the tracts previously noted where irrigation is regularly undertaken for profit, as much of the well land as the character of the soil, and the supply and quality of the water will permit of being irrigated is sown with a rabi crop of wheat and barley, barley largely predominating in nearly all circles. A little tobacco,

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cotton, vegetables and fodder are also sown if the water is sweet or only slightly brackish. Kharif irrigation is only undertaken where the lift is easy and the soil is good enough for cotton, or in droughts to protect millets sown as an unirrigated crop on the well lands.

In the tracts where irrigation is protective the wells are not used in years of good rainfall or if used, are used only to irrigate wheat, while in droughts the whole irrigable area is sown with an irrigated rabi crop.

The method of irrigation except in the case of *dhenklis* is universally by bucket and rope. The Persian wheel is unknown. The number of bullocks per bucket is generally four, but is sometimes six or eight.

Area irrigable and irrigated.

Land irrigated from a well is called *cháhi*, and definition of *cháhi* sanctioned at the recent settlement was :—

"All land regularly irrigated from a well whether the well is constructed with masonry or not and whether it is worked by bullocks or by lift (*dhenkli*).

Land will be regarded as regularly irrigated if it has received water in two different years in the period 1898-99 to 1902-03, provided the means of irrigation are still in existence."

This definition shews that *cháhi* represents the area irrigable and not the average area actually irrigated in a series of years. At the same time the area irrigable (*cháhi*) is not necessarily the area irrigable in any given year. This is only the case where irrigation is protective and resorted to only in dry seasons.

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In tracts where irrigation is regular and varies little in area according to the seasons, the area of average irrigation represents the area irrigable, in any one year.

The total *cháhi* area of 1908-09 according to the district Note Book was 129,090 acres or 13 per cent. of the total cultivated area.

Leading statistics of well irrigation.

The following table summarises the leading statistics bearing on the well irrigation of each assessment circle in the district. For fuller details reference must be made to Statement III of the tahsil assessment report :—

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Leading statistics of well irrigation.

TAHSIL.	REWARI.				PALWAL.		NUH.			FIROZPUR.					GURGAON.						
ASSESSMENT CIRCLE.	Cháhát Khári.	Cháhát Mitha.	Pahár.	Sáhibi.	Bángar.	Khádar.	Tauru.	Dahar.	Bángar.	Bángar.	Bhunder.	Dahar Mitha.	Dahar Khári.	Chiknot.	Sáhibi.	Gurgáon.	Bhud.	Hill.	Sohna.	Bahora.	TOTAL.
1. Percentage of cháhi (irrigable) area to total cultivation.	27	16	14	33	9	13	13	4	5	9	13	16	8	1	34	11	15	6	8	14½	13
2. Percentage of average irrigation of the 5 selected years.	18	14	9	26	5	7	8	2	2½	4	7	8	5	1	25	8	12	4	4	11	9
3. Average cháhi area per bucket in acres.	11	9	9	13	7	6	6	4	4	6	5½	6	5	5	13½	6	9	6	5	8	8
4. Average irrigated area per bucket in acres.	7½	8	6	10	4	3½	4	2	2	3	3	3	3	3	10	5	7	4	2½	6	5
5. Percentage of sweet wells.	21	94	65	73	64	99	98	61	48	53	56	72	37	62	47	84	82	94	67	97	63
6. Depth to water of masonry wells in feet.	57	57	78	26	20	10	35	18	29	30	29	21	13	18	20	25	33	46	21	21	30
7. Depth of water of masonry wells in feet.	15	18	19	17	26	13	22	15	26	29	18	18	11	15	13	15	15	15	18	22	18
8. Increase or decrease of irrigation per cent	+5	+10	−1½	+20	−3	−33	+25	+71	+43	+69	+17	+68	+53	+925	−9	+15	+24	+29	−23	+19	+13

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The Agra Canal.

Canal irrigation is all from the Agra Canal which is under the control of the United Provinces. It was introduced in 1875 and is confined to the Bángar plain in the east. The total mileage in 1908-09 was as follows :—

	Miles.	Furlongs.
Main Canal	23	0
Main Distributaries	91	4
Minor "	141	4
Escapes	13	4
Drains	85	5
Mill channels	0	1
Total	305	2

Definition of *nahri*.

Land irrigated from the canal is recorded in the revenue papers as *nahri*. The sanctioned definition of *nahri* at the recent settlement was:—

"All land regularly irrigated from the Agra Canal. Land will be regarded as regularly irrigated if it has received canal water in any two years from 1898-99 to 1902-03 or is irrigated at the time of measurement."

As in the case of *cháhi* the recorded *nahri* area represents the area commanded and not the average area actually irrigated in a series of years. Table 24 which gives details of the areas irrigated and matured from 1900-01 onwards shews that the irrigated area varies greatly from year to year. The *kharif* area is fairly steady as the irrigated crops are almost entirely cotton and cane, both of which have to be watered before the rains break, but the *rabi* area fluctuates violently. In dry years every available acre is irrigated, while in wet years hardly any water is taken at all. For instance in *rabi* 1905 only 4,299 acres were irrigated, while in the next *rabi* the area was 61,590 acres. From the point of view of agriculture and sanitation this is a very desirable state of affairs and should be encouraged. The percentages which the areas commanded and actually irrigated bear to the total cultivation in the three canal assessment circles are as follows :—

1	2	3	4
	Palwal Bángar.	Nuh Bángar.	Firozpur Bángar.
Percentage of *nahri* (commanded) area to total cultivation.	35	25	17
Percentage of average irrigation of 5 selected years to total cultivation.	25	20	13

As the whole commanded area can be and is irrigated in a dry year, the immense protective benefit conferred by the canal is clearly demonstrated.

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Chief canal crops.

The following table shews in percentages the matured area of the chief canal crops:—

Crop.	Percentage.	REMARKS.
Cotton	88½	The area on which the percentages are calculated is the average of the five years 1900-01 to 1904-05. Taking good years with bad this series gives approximately average results.
Cane	10	
Millets and pulses	8	
Others	4½	
Total Kharif	56	
Wheat	14	
Barley	11	
Gram	8	
Gojra and gochni	7	
Oilseeds	2	
Others	2	
Total Rabi	44	
Grand Total	100	

As the above table shews cotton is by far the most important crop. It is sown in April-May after a preliminary watering, which is the only watering given if the rains are timely and sufficient. The number of waterings required by the other principal crops has been mentioned in the paragraph dealing with the principal crops of the district.

System of distribution of water.

The main distributaries run each alternate week, unless water is scarce when they run only once in three weeks, according to a sanctioned roster. Minor distributaries run with major distributaries as a rule. Water is distributed to fields through outlets, and where necessary the order in which the fields irrigated from outlets may take water (*osrabandi*) is prescribed.

Assessment of canal irrigation.

At the second regular settlement, though canal irrigation had been introduced before the new assessment was sanctioned no canal land revenue was imposed. An owner's and occupier's rate levied by the Canal Department was the only charge made for the advantage conferred by the canal until the third regular settlement. At this settlement a very low fixed canal-advantage land revenue was imposed on the area actually irrigated and it was ordered that it should be similarly imposed (under certain restrictions) on land newly irrigated after the introduction of the new assessment. This canal land revenue, whether imposed at or after settlement, is liable to be remitted if the land ceases to be irrigated. At the same time, as a preliminary to the introduction of the new demand, the former owners' and occupiers'

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rates were merged into a combined occupier's rate, and the resulting crop rates were modified so as to make them suitable to the local unit of measure. The existing schedule of rates is as follows, but the rate on cotton is liable to be enhanced if the Punjab Government thinks fit :—

Class.	Nature of crop.	Rates. Flow per Acre.	Rates. Flow per Pakka bigha.	Rates. Lift per Acre.	Rates. Lift per Pakka bigha.	Per
		Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	
I	Sugarcane	8 0 0	5 0 0	4 0 0	2 8 0	Year.
II	Rice	5 0 0	8 2 0	5 0 0	3 2 0	Crop.
III	Tobacco, poppy, vegetables, orchards, gardens and water nuts, and all *rabi* crops except gram, linseed and peas.	5 0 0	3 2 0	2 8 0	1 9 0	Orchards and gardens per half year, the rest per crop.
IV	Gram, linseed, peas and all *kharif* crops other than those specified in classes I, II and III.	3 0 0	1 14 0	1 8 0	0 15 0	Crop.

The principle on which the rates are fixed appears to be not the value of the crop produced but the number of waterings require to produce it. The result is satisfactory from the agricultural and sanitary point of view, as the schedule encourages the irrigation of *kharif* and nitrogenous crops which, excepting cane, are as a rule only watered once, and discourages the cultivation of cane, rice and *rabi* cereals which require a number of waterings and the excessive cultivation of which tends to cause water-logging.

Benefits and drawbacks of canal irrigation.

Canal irrigation is extremely popular, and has almost entirely displaced well irrigation in the commanded zone. The reasons for this are obvious.

(*a*) In this district well irrigation affords no protection at the *kharif*, which is the important harvest because the water level is too deep for irrigation on a large scale during the hot season. A village therefore with a sufficient area of canal irrigation has both harvests secured, while a village with wells and no canal irrigation is protected only at the *rabi* harvest.

(*b*) The cost of production in the case of well irrigation has increased enormously of recent years owing to the increased cost of well gear and bullocks, while

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the expense is greatest in years of scarcity, which in the canal-irrigated circles where wells are purely protective are the only years in which well irrigation is undertaken.

Benefits and drawbacks of canal irrigation.

(c) Canal irrigation of course involves much less labour to the cultivator than lifting water from a well.

Against the enormous benefits which the Agra Canal has undoubtedly conferred must be set certain disadvantages. The natural drainage of the tract has been seriously interfered with by the construction of the main canal and its net work of subsidiary branches and channels, and in years of heavy rainfall large areas are submerged for a long period as happened in 1908-09. Again there is the evil of excessive irrigation. Mr. Maconachie when Deputy Commissioner repeatedly urged on Government the necessity of restricting canal irrigation as far as possible, and presumably as the result of his representation rules 6 and 7 were included in notification No. 0857 I., dated 4th August 1899, which contains the rules applicable to the portion of the Agra Canal situated in the Punjab. Unfortunately these rules appear to have been overlooked. No attempt has been made by the district or canal officials to restrict irrigation, which in many villages is over-abundant and has supplanted well irrigation. The results are water-logging, the spread of *reh* to a serious extent and the attendant evils of malaria and enervation.

In accordance with paragraph 9 of the Government orders on the Palwal assessment report the special attention of the United Provinces Government has been drawn to this state of affairs, and no doubt a vigorous effort will be made to remedy it. The Canal Department has recently attempted to effect an improvement by constructing drains, but this in itself is not enough, and more should be done to restrict over-abundant irrigation. A maximum of irrigation, say one-third of the cultivated area of any village, might be fixed, less being allowed in low-lying villages. *Rabi* irrigation might be prohibited in villages with a sufficiency of wells, and no water at all should be given to the *cháhi* lands of any well which is capable of being worked. The rise of the water level should be carefully watched, and new irrigation should not be extended to unsuitable localities.

Embankments.

The various streams which flood the district and the flow of the natural drainage have been described in Chapter I.

In former times under native rule, much irrigation was carried on by throwing dams across the hill streams, and thus causing the water to flood an expanse of country. Under British rule these works were placed in the charge of the Irrigation Department, under whose management many of them were allowed to fall into disrepair on account of the small direct revenue derived from them. In 1819, however, they were taken

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over by the District Fund Committee (later called the District Board) and the system has since been greatly extended, and as much attention has been paid to the prevention of swamping as to the development of irrigation. A great impetus was given to the construction of embankments by Mr. Maconachie, and the drainage system of the district stands now much as he left it in 1890.

The following statement gives brief details of the works at present owned and managed by the District Board. The entry in column 4 is explained by the account given in Chapter I of the various sections into which the drainage of district falls :—

Serial No.	Tahsil.	Band.	Place in District Drainage Scheme.	Brief History and Description.
1	Gurgáon ...	Gualpahári ...	North Gurgáon Drainage Scheme. Lessens the flooding into the Najafgarh Jhil.	An old work reconstructed in 1883 at a cost of Rs. 994. The first of the series of five bands which drain the Bádshahpur Nala and so help to drain the Najafgarh Jhil. The others of the series are Nos. 2—5. The band belongs to, and is maintained by, Delhi, though it is managed by Gurgáon.
2	Do. ...	Ghata ...	Ditto ...	Auxiliary to Gualpahári. Constructed in 1883-84 by Delhi at a cost (including repairs necessary in the first two years) of Rs. 9,480. Subsequently transferred to Gurgáon. Raised as a famine work in 1899-1900 at a cost of Rs. 76,363, of which Rs. 62,033 were debited to capital expenditure. Intercepts the discharge from No. 1, and the drainage of the intermediate catchment area.
3	Do. ...	Medawás ...	Ditto ...	Auxiliary to Gualpahári and Gháta. Constructed by Mr. Maconachie in 1885—87 at a cost of Rs. 5,873. Intercepts the discharge from Nos. 1 and 2 and the drainage of the intermediate catchment area. The water so held up is discharged at the time of *rabi* sowings by means of sluices and channels.

Serial No.	Tahsil.	Band.	Place in District Drainage Scheme.	Brief History and Description.
4	Gurgáon ...	Fazilpur ...	North Gurgáon Drainage Scheme. Lessens the flooding into the Najafgarh Jhil.	A small band across the Bádshahpur Nala below Medawás intercepting the surplus water which has to be allowed to escape from that band in wet years. Constructed in 1890. Separate cost of construction not known.
5	Do. ...	Jhársa ...	Ditto ...	Originally an isolated band built about 1860 as a famine work. Connected later with the Medawás band. Estimated cost of this band, as it now stands together with No. 4, Rs. 36,800. Intercepts the drainage of the hills to the north-east and receives and distributes the water discharged from the Medawás band in October.
6	Do. ...	Ghamroj ...	South Gurgáon Drainage Scheme. Lessens the flooding into the Nuh Tahsil.	Newly built in 1899-1900 as a famine work at a cost of Rs. 13,738, of which Rs. 4,772 were debited to capital expenditure. Raised, lengthened, repaired and provided with channels for irrigation below the band in 1907—09 as a test work at a cost of Rs. 31,770, of which Rs. 12,955 were debited to capital expenditure. Impounds water from a large catchment area in the hills south of Bhundsi which would otherwise flow off into the Nuh Tahsil.
7	Do. ...	Raisina Muhamadpur.	Ditto ...	An old band constructed originally at an approximate cost of Rs. 23,204. Repaired by Mr. Maconachie in 1885—87 at a cost of Rs. 2,227. Raised and improved in 1899-1900 as a famine work at a cost of Rs. 51,542, of which Rs. 30,988 were debited to capital expenditure. Intercepts the drainage of the hills north of Sohna, which would otherwise flow off into the Nuh Tahsil.

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Serial No.	Tahsil.	Band.	Place in District Drainage Scheme.	Brief History and Description.
8	Gurgáon ...	Sohna	South Gurgáon Drainage Scheme. Lessens the flooding into the Nuh Tahsil.	Built in 1882-83 by Mr. Maconachie on the site of an older work at a cost of Rs. 4,814. Canal added in 1883-84 at a cost of Rs. 4,744. Intercepts the water of the hills north-west of Sohna which would otherwise flow down into the Nuh Tahsil. The Canal has never been used.
9	Nuh	Dhuláwat ...	North Gurgáon Drainage Scheme. Lessens flooding into the Indori which flows *viâ* the Sáhibi into the Najafgarh Jhil.	Constructed by Mr. Maconachie in 1884-85 to 1885-86 at a cost of Rs. 6,015. This and the next four bands intercept the drainage of the Táoru plateau which used to flow into the Najafgarh Jhil *viâ* the Indori and Sáhibi.
10	Do.	Raheri ...	Ditto ...	See above. Constructed in 1899 at a cost of Rs. 631.
11	Do.	Táoru ...	Ditto ...	See above. Purchased from a zamindár in 1892-93 and repaired at a total cost of Rs. 3,805.
12	Do.	Táoru-Jatáoli Road.	Ditto ...	See above. This is really a road connecting Táoru with the Jatáoli Station of the Rájpútána-Málwa Railway, but it acts also as a band. Constructed in 1891 and following years at a cost of Rs. 17,211, of which Rs. 8,514 is debited to the band, and the remainder to the road.
13	Do.	Sabras	Ditto	See above. Constructed in 1899 at a cost of Rs. 1,673. Subsequently raised 3 feet and a spur added at a cost of Rs. 1,023 in 1903-04.
14	Do.	Khalilpur ...	South Gurgáon Drainage Scheme. Protects Khalilpur Jhil.	This and the next 3 works form the Kaisari Scheme which was completed by Mr. Maconachie at a cost of Rs. 17,447 between the years 1886-87 and 1888-89. The drainage of the Bhundsi Valley and Ballabgarh, which formerly filled up the Khalilpur Jhil, be-
15	Do.	Kutabgarh ...	South Gurgáon Drainage Scheme. Protects Chandaini Jhil	
16	Do.	Kaisari and Duraichi Band.	South Gurgáon Drainage Scheme. Subsidiary to No. 15.	

Serial No.	Tahsil.	Band.	Place in District Drainage Scheme.	Brief History and Description.
17 and 18	Núh	Chandaini Band and new cut.	South protects Chandaini Jhil from local drainage.	fore passing on to the Chandaini and Kotla Jhils is kept out of the first Jhil by the Khalilpur band, off which it cushions on to the Kutabgarh band, where it is held up and prevented from reaching Chandaini and Kotla. To prevent water-logging a drain was cut to the east to lead off surplus water on to the Doraichi band. To the west a large sluice lets off water if necessary towards Chandaini. Chandaini is further protected from local drainage by a low band running along the north and east sides of the Jhil with a drain outside the eastern arm of the band to carry the water off into the Chandaini Canal.
19	Do.	Chandaini Canal	South Gurgáon Drainage Scheme. Intended to drain Chandaini Jhil and protect the Kotla Jhil.	This is a very old work which was designed to drain the Chandaini Jhil by carrying off the water into the Ujina-Sangel basin. Estimated cost Rs. 20,000. Repaired by Mr. Maconachie in 1886-87 and 1887-88. The Canal only works in very wet years; also acts as a band to keep drainage from the north-east from flowing into the Kotla Jhil.
20 and 21	Do.	Miswási Drain and Malai water-course.	South Gurgáon Drainage Scheme. Intended to drain the Ujina-Sangel basin of the collected drainage of North Núh and of the Firozpur Valley.	The Miswási drain is a very old work. The Malai water-course was constructed by Mr. Maconachie between 1888—92 at a cost of Rs. 955. The former is designed to carry off the waters of the Ujina-Sangel basin, down the Lobinga Valley towards Bhartpur, while the latter is intended to allow them to spread off to the east. As a matter of fact the Miswási drain only carries off a small part of the overflow, and the Malai water-course does not work at present.

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Serial No.	Tahsil.	Band.	Place in District Drainage Scheme.	Brief History and Description.
22	Núh and Firozpur.	Kotla	South Gurgáon Drainage Scheme. Protects the Kotla Jhil against flooding from the south.	This is one of the oldest and most important bands in the district. It diverts the drainage of the Firozpur Valley which would otherwise find its way into the Kotla Jhil into the Ujina-Sangel basin. Here it joins the Chandaini Canal (No. 19) and by the junction the floods are prevented from flowing round the end of the band into the Jhil. The band is 12 miles long and was originally constructed by Sir Henry Durand in 1838. Estimated cost of Rs. 68,700.
23	Núh	Akhaira ...	South Gurgáon Drainage Scheme. Inside and subsidiary to the Kotla band.	Constructed in 1888-90 by Mr. Maconachie at a cost of Rs. 451. A small band on the edge of the Kotla Jhil which holds up local drainage from lands inside the Kotla band (No. 22).
24	Do.	Palri	Ditto ...	Constructed in 1883 by Mr. Maconachie at a cost of Rs. 232. Rest as above.
25	Do.	Palla	Ditto ...	Constructed in 1890 by Mr. Maconachie at a cost of Rs. 368. Rest as above.
26	Firozpur ...	Mau	Ditto ...	Constructed in 1890 by Mr. Maconachie at a cost of Rs. 300. Rest as above.
27 and 28	Do.	Sakhráwa and Shahchoka.	South Gurgáon Drainage Scheme. Regulate the overflow from the Ujina-Sangel basin.	Constructed in 1887-88 by Mr. Maconachie at a cost of Rs. 1,099 and Rs. 1,429 respectively. These two works are raised roads which serve both as roads and bands. Sakhráwa holds up the water which overflows from the Ujina-Sangel basin *via* the Miswási Drain (No. 21). Surplus water is discharged by a sluice on to the Shahchoka band which deals with it in a similar manner, and passes the surplus on towards Lohinga.

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Serial No.	Tahsil.	Band.	Place in District Drainage Scheme.	Brief History and Description.
29	Firozpur ...	Dangocha ...	South Gurgáon Drainage Scheme. Helps to drain Lohinga Valley.	Constructed by Mr. Maconachie in 1889-90 at a cost of Rs. 1,680. Intercepts drainage which would otherwise flow into the hollows round Lohinga. Has been breached for some years, but is now being repaired.
30	Do.	Gháta, Shamsabad.	An isolated band which has no connection with the North or South Drainage Scheme.	Constructed by Mr. Maconachie in 1889-90 at a cost of Rs. 1,523. Intended to dam a very destructive tributary of the Landoha which deposits much sand. Has been breached for some years.
31	Do.	Rawa	Ditto ...	Constructed by Mr. Maconachie in 1889-90 at a cost of Rs. 6,936. Dams a torrent which carries much destructive sand down into the Firozpur Valley.
32	Rewari	Khol	Ditto ...	Constructed by Mr. Maconachie in 1886-87 at a cost of Rs. 1,885. Remodelled as a famine work in 1899 at a cost of Rs. 14,445, of which Rs. 5,598 were debited to capital expenditure. Intercepts the drainage of the hills west of Khol, which used to deposit sand on lands below the band.

The total capital expenditure on these embankments amounts to about 3¾ lakhs, of which 2¼ lakhs have been contributed from Provincial revenues and the balance from District Board Funds.

All the thirty-two embankments are included in schedule I, of the Punjab Minor Canals Act (III of 1905), and the land irrigated from them (classed in the records as *ábi*) pays water rates. The total area classed as *ábi* in 1908-09 was 7,521 acres.

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Schedule of water rates.

The following water rates have been imposed under Section 29 of the Minor Canals Act with effect from *kharif*, 1909:—

Class of crop.	Detail of crop.	RATE PER ACRE MATURED. Voluntary irrigation from controlled channels.	RATE PER ACRE MATURED. All other irrigation.	REMARKS.
		Rs. a. p.	Rs. a. p.	
I	Cane, orchards and fruit and vegetable gardens.	4 0 0	3 0 0	Half these rates will be charged on irrigation by lift.
II	Cotton, *til*, hemp, pepper, rice, indigo, and all *rabi* crops except orchards, fruit and vegetable gardens, carrots, turnips, fodder, extra *rabi* vegetables and melons.	2 8 0	1 8 0	
III	All crops not included in classes I and II.	1 0 0	0 8 0	

The average income at these rates from the *bands* in their present condition is estimated at about Rs. 5,300 to, which may be added also Rs. 700 for miscellaneous income, making a total direct income of Rs. 6,000. To the direct income may be added an equal amount on account of increase of fixed land revenue at the recent settlement due to improvements effected by the *bands*.

The estimate of indirect income is probably much below the true figure, but this is unavoidable as it is impossible to discriminate in many cases between development due to the *bands* and to general causes. The maintenance charges are estimated at about Rs. 9,830 per annum: so the estimated direct and indirect income covers the cost of maintenance and yields a return on the capital of about ·6 per cent. This is a very small return, but it must be borne in mind that, (*a*) the *band* system is at present in a very imperfect state of development, and that, when the necessary improvements have been made, the direct return in the shape of water rates will be much larger; (*b*) the theoretical estimate of enhancement of land revenue due to the action of the *bands* is probably much less than the actual enhancement, and (*c*) the *bands* are intended to be protective rather than productive, and the benefits which they have conferred on the health and agriculture of the district by draining low-lying areas, checking erosion and sand deposits and raising the spring level are immense. The utility of the *bands* and the small returns in the shape of direct income derived from them has formed the subject of voluminous correspondence during the last 13 years, and the question of abandoning some or all of them

has been raised. The whole subject was carefully considered at the recent settlement, and a strong recommendation in favour of their maintenance was submitted by the Financial Commissioner. Final orders have not yet been passed, but it may be assumed that they will be maintained. Further information about the *band* system as it stood at the end of 1908-09 will be found in Appendix X of the Settlement Report.

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Agriculture

Schedule of water rates.

Future management.

As explained at the beginning of this paragraph the *lands* have since 1879 been under the management of the District Board, but this arrangement has not worked well, as in dry seasons when the income from *bands* falls away almost to nothing, the resources of the Board are unequal to the expense of maintaining them in an efficient condition. For this reason it has been decided to provincialize them, and from April 1st, 1910, they will be placed under the direct control of the Deputy Commissioner, who will manage them with the assistance of the District Engineer. It was proposed to constitute an excluded local fund to facilitate their working, but this proposal was negatived by the Government of India, and the income and expenditure will be governed by the ordinary rules, but under the orders of the Local Government a *pro formâ* account of income and expenditure will be maintained in detail. To supplement the income from water rates, the Local Government has sanctioned a grant of Rs. 6,000 for three years from April 1st, 1910, and an initial non-recurring grant of Rs. 5,000. The amount of the former grant will be subject to revision after three years. The fixed expenditure will amount to Rs. 6,530 on account of the staff, to which may be added an estimated expenditure of Rs. 3,300 on maintenance and contingencies—total Rs. 9,830. The excess of income over the above expenditure will be available for improving and developing the embankment systems.

Recurring.

Other embankments.

In addition to the *bands* managed by the District Board, there are a number under village management. These fall into two classes, (*a*) *bands* for controlling the Landoha floods, (*b*) *bands* constructed from Provincial or District Board revenues, but abandoned as unremunerative and made over to the villages in which they are situated. The latter class of *bands* are all entered in schedule I of the Minor Canals Act, which gives the Deputy Commissioner power to supervise and control their management if necessary. Of the former only three Kanmaida, Madapur and Nagli are of importance. The remainder are small concerns constructed by individual villages to make the best use of the Landoha floods. They sometimes give rise to disputes, which are now capable of being dealt with under Sections 49-51 of the Minor Canals Act. The Kanmaida, Madapur and Nagli *bands* are larger embankments designed to regulate the distribution of the Landoha and are entered in schedule II of the Minor Canals Act. Madapur and Nagli are of especial importance

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as they divide the floods into two equal branches, and if they are not kept up, the villages on the eastern branch do not get their fair share of the flooding. These bands were repaired at last settlement at the cost of the villages concerned, but their working was not supervised, and all of them have been breached since 1896, with the result that the villages in the eastern branch have suffered severely. It was found on enquiry at the recent settlement that the people were most anxious that they should be repaired, and this repair is now being undertaken, each village concerned contributing to the cost in proportion to its flooded area.

Section B.—Rents, Wages and Prices.

Rents.

Table 38 gives details of the areas under the various classes of tenants in 1901-02 and 1906-07. The area in 1908-09, when final attestation had been completed in all tahsils is shewn in percentages as follows :—

1	2	3	4	5	6	7
Tahsil.	Cultivated by owners.	Held rent free.	Cultivated by occupancy tenants paying		Cultivated by non-occupancy tenants paying	
			Cash rents.	Kind rents.	Cash rents.	Kind rents.
Rewári	46	2	6	2	29	15
Palwal	47	2	9	...	35	7
Núh	57	2	9	...	22	10
Firozpur	57	2	9	...	23	9
Gurgáon	46	2	10	...	37	5
Total District ...	50	2	9	...	30	9

Corresponding figures for 1878-79 are given in table 16 of the old Gazetteer, but their accuracy is so doubtful that it is of no use to include them. The following figures taken from the village statements of the second regular settlement shew in percentages the area cultivated by owners, occupancy tenants and other tenants :—

1	2	3	4
Tahsil	Area in percentages cultivated by		
	Owners.	Occupancy tenants.	Other tenants.
Rewári	64	10	26
Palwal	73	13	14
Núh	69	13	18
Firozpur	68	8	24
Gurgáon	59	11	30
Total	66	11	23

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Unfortunately the areas held under each description of rent are not available. As the figures shew there has been a considerable decrease in the area cultivated by the owners themselves. This is due chiefly to the increase of transfers, but partly also to the rise in cash rents, which has made it now worth the owners' while to let their surplus land to tenants-at-will. Previously as will be shewn below cash rents were so low that the owners made little or no profit by letting their lands, and consequently they preferred to cultivate them as far as possible themselves.

Cash rents.

The previous position as regards cash rents is thus described in the old Gazetteer :—

Hitherto the great majority of the tenants paying at cash rents have been holding at customary privileged rents, which had their origin in the days when land was plentiful and cultivators were few. During the last few years, however, and especially since the revision of the record-of-rights, there has been a marked tendency on the part of the owners to insist on their right to receive larger rents. Notices of ejectment are often served merely to enforce a demand for higher rent. Speaking generally, it may be said that, in the past, full rents were confined to, (*a*) estates owned by single individuals or families, or very small bodies of owners, (*b*) land cultivated by non-resident tenants, especially if these were of low caste, (*c*) the neighbourhood of towns. As population increases and the land is more and more subdivided among the owners, and the competition for holdings increases, rents will surely rise; although privileged rents will no doubt long continue to be paid by tenants holding under village communities of the same caste.

This prediction has been verified. For the reasons given (to which must be added the extent of transfers to outsiders) cash rents paid by tenants-at-will are now, generally speaking, competitive unless the tenants are members of, or of the same caste as, the proprietary body.

At the recent settlement cash rents were submitted to an exhaustive analysis with a view to ascertain the full fair rent paid on the chief classes of soil. Cash rents are of two kinds, those paid on single classes of land, and lump rents paid on plots containing different classes of land. In order to arrive at the "full fair rent" required by the assessment instructions, rents were subdivided into :—

(*a*) rents paid by tenants-at-will to owners,

(*b*) rents paid by tenants-at-will to mortgagees,

(*c*) rents paid by mortgagors to mortgagees,

(*d*) rents paid by *sájhis* (partners) to owners.

The great majority of full fair rents are to be found in classes (*a*) and (*b*), those in class (*c*) tending to be rack-rents or to include

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adjustments of debts, and those in class (*d*) to be unduly low because the tenant is really a partner and brings capital into the partnership.

Cash rents.

The above rent table was scrutinized holding by holding, and abnormal rents were eliminated. Figures shewing the total cash rents paid by tenants-at-will and the rents remaining after the elimination process had been completed are given in the assessment reports, but except in the case of the Gurgáon tahsil attestation had not been completed at the time they were compiled. Final figures were not compiled for Rewári, but for Palwal, Núh and Firozpur they are contained in Appendix III of the Financial Commissioner's reviews of the assessment reports of these *tahsils.*

The following table shews the average maximum and minimum rent usually paid per acre on each class of soil in each *tahsil.* The figures are taken from the statements of full fair rents :—

1	2	3	4	5	6	7
Tahsil.	Class of soil.	Highest average rents.	Assessment circle in which paid.	Lowest average rent.	Assessment circle in which paid.	Average of the tahsil.
		Rs. a. p.		Rs. a. p.		Rs. a. p.
Rewári	Cháhi ...	7 13 0	Chahat Mitha	5 15 0	Chahat Khári	6 11 0
	Dahri ...	3 14 0	Sáhibi ...	3 1 0	Do. Mitha	3 3 0
	Narmot ...	3 2 0	Do. ...	2 13 0	Do. Khá i	2 15 0
	Magda ...	2 11 0	Pahár ...	2 5 0	Do. Do.	2 7 0
	Bhur ...	2 1 0	Sáhibi ...	1 5 0	Do. Mitha	1 10 0
Palwal...	Cháhi ...	5 11 0	Bángar ...	3 10 0	Khádar ...	5 8 0
	Nahri ...	6 11 0	Do. ...	3 0 0	Do. ...	6 11 0
	Narmot ...	4 15 0	Do. ...	3 2 0	Do. ...	4 10 0
	Magda ...	4 4 0	Do. ...	2 14 0	Do. ...	4 3 0
	Bhur ...	2 15 0	Do. ...	1 14 0	Do. ...	2 13 0
Núh ...	Cháhi ...	6 0 0	Táoru ...	4 6 0	Dáhar ...	5 4 0
	Nahri ...	3 6 0	Bángar ...	...	...	3 6 0
	Abi ...	4 8 0	Táoru ...	3 13 0	Dáhar ...	3 14 0
	Dahri ...	3 13 0	Dáhar ...	2 2 0	Bángar ...	3 13 0
	Narmot ..	4 3 0	Do. ...	3 14 0	Do. ...	4 0 0
	Magda ...	3 8 0	Do. ...	2 8 0	Táoru ...	2 13 0
	Bhur ...	2 3 0	Do. ...	1 10 0	Do. ...	1 14 0
Firozpur	Cháhi ...	7 15 0	Dáhar ...	4 0 0	Chiknot ...	7 0 0
	Nahri ...	4 12 0	Bángar ...	...	...	4 12 0
	Abi ...	7 12 0	Dáhar ...	4 3 0	Chiknot ...	6 14 0
	Dahri ...	6 8 0	Do. ...	4 12 0	Bhuder ...	6 2 0
	Narmot ...	5 9 0	Do. ...	3 14 0	Chiknot ...	4 12 0
	Magda ...	6 6 0	Do. ...	4 4 0	Bángar ...	5 4 0
	Bhur ...	4 3 0	Do. ...	1 15 0	Bhuder ...	2 6 0
Gurgáon	Cháhi ...	8 4 0	Bahora ...	5 2 0	Sáhibi ...	6 5 0
	Abi ...	4 0 0	Gurgáon ...	2 10 0	Sohna ...	3 11 0
	Dahri ...	7 4 0	Bahora ...	2 8 0	Bhur ...	3 11 0
	Narmot ...	6 2 0	Do. ...	2 7 0	Sáhibi ...	3 9 0
	Magda ...	3 7 0	Gurgáon ...	2 0 0	Bahora ...	3 14 0
	Bhur ...	1 11 0	Bahora and Sohna ...	1 3 0	Sáhibi ...	1 8 0

Kind rent.

The area under kind rents is nearly the same as it was at last settlement, *viz.*, about 16 per cent. of the total cultivated area of which equal shares are held by occupancy and non-occupancy tenants. The area under produce rents has decreased in

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Rents, Wages and Prices.

Kind rent.

Rewári at the expense of cash rents, but this decrease has been counterbalanced by an increase in the canal-irrigated tracts of Palwal, Núh and Firozpur, where a kind rent is an increasingly popular form of rent of canal-irrigated crops. The rates at which kind rents were taken at the second regular settlement are as follows. For ordinary irrigated and well lands one-third, or if the conditions of production were more than ordinarily favourable, two-fifths. On naturally irrigated lands one-half of the produce was sometimes given, while on salt wells and on very poor sandy soils the proportion fell to one-fourth. The present rates average considerably higher. Of a well irrigated crop the landlord's share is always one-third. Of a canal-irrigated crop the share is always one-half (except of cane of which it is generally one-third), but the landlord shares with the tenant the cost of the seed and of the canal dues. In the case of cane the share is generally one-third with a corresponding share of the cost of the seed and canal dues. Of crops grown on flooded or exceptionally moist land the share is one-half; of ordinary unirrigated land the share differs in different *tahsils*. In Rewári it is generally one-third; in Palwal, Núh and Firozpur it is almost invariably one-half, while in Gurgáon it is sometimes one-half and sometimes one-third. The normal rate would probably be two-fifths, which was found by Mr. O'Dwyer to be the normal rate in Alwar, but the unirrigated area under kind rates is so small that it is extremely difficult to decide what the normal produce rent rate ought to be. A corresponding share of the straw is generally but not always taken.

Zabti rents.

In Rewári and the adjoining part of the Gurgáon *tahsil*, when the rent is in kind, a fixed cash rent is sometimes taken on certain crops which it is not convenient or practicable to divide. This is called a *zabti* rent, and it is levied on such crops as cotton, tobacco, cumin, chillies, vegetables and fodder. The area under *zabti* rents is only 688 acres in Rewári and 4 acres in Gurgáon.

Fixed amount of produce.

One hundred and fifty-two acres in the whole district (nearly all in Rewári and Gurgáon) pay a fixed amount of produce irrespective of the character of the harvest.

Wages of labour.

Table 25 gives details of the wages of skilled and unskilled labour in large labour centres. The figures of 1905-06 compare as follows with the results of the preliminary wage census held in December 1909 under the orders of the Director of Agriculture :—

Year.	SKILLED.		UNSKILLED.	
	Highest.	Lowest.	Highest.	Lowest.
	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.
1905-06	0 8 0	0 6 0	0 4 0	0 2 0
December 1909	0 8 0	0 4 0	0 4 0	0 1 6

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Wages of labour.

The figures for December 1909 are for rural labour centres only, no village having been selected for enquiry within two miles of any town. The rates for skilled labour are much the same all over the district, but the rates for unskilled labour vary, being higher in Rewári, Palwal and Gurgáon, where the demand for labour for railways, canals and factories has caused a substantial rise, and lower in Núh and Firozpur. In the three first named *tahsils* the rise during the last 20 years is estimated roughly at 50 per cent. while in the two last named the rise has been generally much smaller, and in places amounts almost to nothing. This seems to indicate that the rates are affected less by the price of common food grains than by the extension of railways, canals and factories as the prices of common food grains have risen uniformly throughout the district. Day labourers are not usually paid in kind, but away from large labour centres cotton pickers generally receive as payment one-tenth of their pickings.

Village artisans and servants on the other hand who render regular as opposed to occasional service to the village community are still paid for such service in kind. They are not, as in some districts, divided into classes for public and private work, nor is there any fixed roster of service; but families of menials are, by hereditary custom, attached each to its own family of proprietors, and their rights and obligations are recognized from generation to generation. In some villages, the dues of each class were fixed at settlement, and recorded in the administration paper, but in others they are settled by mutual arrangement, or left entirely to the discretion and liberality of the employer. As, however, the land-holders cannot get on without the *kamin*, the latter is often master of the situation, and protects himself from injustice and oppression by threatening to desert his home. Even where rates of remuneration have been fixed, non-proprietors are generally left to make their own arrangements by mutual agreement. The numbers of the principal classes (extracted from table 15) are as follows:—

Chamárs, 87,056; *chuhras*, 20,850; *kumhárs* 15,801; carpenters, 13,485; blacksmiths, 6,913; weavers, 2,345; washermen, 3,989; barbers 14,142.

The duties of the *chamár* are to mend shoes, carry fuel, assist in all kinds of agricultural operations, pitch tents and act as watchman for Government officers in camp, carry bundles, and generally to act as *buláhar* or village messenger. Besides the flesh and skins of dead animals, they get, in villages where dues are fixed, a quota of grain varying from 40 to 60 seers per annum from each family served, whether of owners or tenants, but sometimes a smaller allowance at harvest, and in addition thereto, one barley cake per day. They generally receive a present in cash on the occasion of a son's marriage, but no fixed sum is prescribed.

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Wages of labour.

The sweeper (*khákrob, bhangi, chuhra*) in return for keeping houses clean and removing nightsoil, generally receives half a barley cake per day from each family served, a present at marriages, and fees in cash or grain according to agreement besides a share of the flesh of dead animals. He is often fed for a considerable time while marriages are going on. A sweeper sometimes acts as *buláhar* and receives special allowances.

Potters (*kumhár*) are required to supply earthen vessels free of charge to all proprietors, and for the camps of Government Officers, and the usual remuneration is 10 seers of grain per plough at every harvest, and a fee in cash on the marriage of a son or daughter.

The rates vary very much in different villages, and in many places are not fixed at all. *Kumhárs* also make money by letting out donkeys for hire and burning bricks.

The blacksmith (*lohár*), and carpenter (*kháti, barhai*) are obliged to repair all agricultural implements, supplying fuel and tools, but receiving the necessary iron and wood from the owners. Payment is made for new implements and all other work. The dues of both are the same, *viz.*, a quota of grain varying from 20 to 45 seers per plough at each harvest, and a fee on the marriage of a son or daughter.

Washermen (*dhobi*) and water-carriers (*sakka, bhishti*) are only found in large villages, and where the women are secluded. The former is required to wash clothes for all male proprietors, and receives from those who employ him the same dues as the *kumhár*. The latter supplies water where the women of the household cannot draw it, and receives from each family one cake per day, 10 to 15 seers of grain at each harvest, and fees on the marriage of a son or a daughter.

The barber (*hajjám, nái*) is expected to shave everybody free of charge, to take messages, arrange contracts of betrothal and marriage, and do various kinds of miscellaneous work. He sometimes gets a cake for shaving, and 10 seers of grain at harvest; but he depends chiefly on the presents given at betrothals and marriages, which vary according to the means and position of the parties. There are very few *doms* in the district. They take messages, negotiate betrothals and perform certain ceremonies at funerals, and are remunerated as barbers.

The *teli* (oil presser), *gadariya* (shepherd), *juláha* (weaver), *rangrez* (dyer), *chipi* (calico printer), *sunár* (goldsmith), and *bhát* have no defined rights and obligations, but are paid by the job for work done and service actually rendered.

Table 26 shews the price at head-quarters on the 1st January of each year of the staple food grains forming the common food of the people. The rise since 1905 has been enormous and is due

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to the bad seasons. After two good harvests there has been a fall in 1910, and the price of all food grains, except, perhaps, wheat, will probably continue to fall if the seasons remain favourable.

Wages of labour.

The price of wheat is determined largely by conditions prevailing outside India. Both at the second and third regular settlements an enquiry was made into the prices obtained locally by agriculturists when disposing of their produce, and this enquiry was made the basis of the commutation prices assumed for the valuation of the Government share of the produce. The prices assumed then and now compare as follows:—

1	2	3	4	5	6	7	8	9	10	11	12	13
	Jowár.	Bájra.	Mung.	Moth.	Til.	Cane.	Cotton.	Wheat.	Barley.	Gram.	Sarson.	Táramíra.
Prices at last settlement	17	19	18	17	40	...	56	21	15	17	28	21
Sanctioned now	20	23	30	22	60	45	64	32	22	23	45	32
Rise per cent.	18	21	67	29	50	...	14	52	47	35	61	52

The above prices are in annas per maund. They differ from the Gazette prices because they are harvest prices. The all-round rise of prices in each *tahsil* as shewn in the preliminary report on prices submitted by Mr. Hamilton in 1904 is as follows:—

	Per cent.
Rewári	27
Palwal	32
Nuh	26
Firozpur	39
Gurgáon	25

For the high prices which have ruled since 1905 these figures would be much too low, but as already stated the price of most crops will probably fall when a succession of good harvests has restored prosperity. The effect of the improvement of communications within and without the district has had a marked effect in levelling up prices all over the district. It was noted that the prices assumed at the second regular settlement for the different *tahsils* did not vary greatly from one another, nowhere being more than 10 per cent. above or below the average. At the third regular settlement the difference in the various *tahsils* was so small that uniform prices were assumed for the whole district.

Material condition of the people.

The standard of living of the middle class clerk is probably much the same as in other districts, and has risen considerably. He now always wears a coat, waist-coat, shirt and trousers, and sometimes a collar, necktie, and English boots or shoes instead of

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the old *kurta* or *angrakha*, small turban and *dhoti*. His house will rarely be found without chairs, stools, a table, a lamp, *nawár* bedstead, *daris*, boxes and wall pictures. He also demands a better lighted and better ventilated house than the old fashioned mud hovel.

Material condition of the people.

The material condition of the ordinary cultivator and day labourer is very poor. They have no sources of income other than agriculture, and owing to the scarcity of land and the precariousness of the rainfall the surplus of good years is swallowed up by the first year of famine or severe scarcity. As Chapter I shews, their dress, food and household furniture are of the simplest and cheapest kinds, and there has been no appreciable rise in their standard of living. A general account of the economic condition of the peasantry is given in Section A of this Chapter.

Section C.—Forests.

There are no forests in the district.

Section D.—Mines and Mineral Resources.

Iron.

Iron ore exists in the hill range near Firozpur and at Patan Udepurí, a few miles south of Firozpur; in the time of the Nawábs of Firozpur the trees on the hills were rigorously preserved, and the ore was worked and smelted at Firozpur, there being 22 furnaces at work, each of which could turn out two maunds of iron in 18 hours. But on annexing the country the hills were abandoned to the village communities, and the consequent decrease in the supply of fuel soon rendered the manufacture unprofitable, and it has long been abandoned. Traces of copper exist in the range east of Firozpur, on the road to Rewári. Mica is found near Bhúndsi, and is occasionally extracted. In 1861 the late Dr. Thomson, Civil Surgeon of Gurgáon, reported the find of a deposit of plumbago near Sohná, and an account of his discovery was published in the *Panjab Gazette* of 4th January 1862. Some pencils were manufactured out of the plumbago found there, and at first there was good hope of the mine being really valuable, but eventually the substance was pronounced extremely poor and commercially valueless. Subsequently the locality was visited by Mr. Hacket, Geological Surveyor. The following extracts from his notes describe the result of his examination :—

Mica.

Plumbago.

"At the back of the town of Sohná, in the Gurgáon district, a thin irregular band of schist, possibly belonging to the Raiolo group, occurs in the quartzites. From these schists some specimens of plumbago have been taken. There are no traces of any excavations having been made, except a very small pit, which could not have been many feet deep. Anything that I could see was exceedingly poor and hardly

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deserved the name of plumbago, and I doubt if anything much richer was ever taken from this locality. The specimen sent to me by the Deputy Commissioner was as poor as those I picked up.

Gold.

"When examining these schists, the Sohná *lambardár* told me that after every rain, small quantities of gold were discovered in the sand, mud, &c., of the little water-courses at the bottom of the hill. I had up, and examined, *mehtars* of the town, who told me that it was true that they made a few rupees every year in this way, and that the heavier the rains the larger the amount of gold. Last year, for instance, as the rains were so slight, they did not get any, or did not think it worth while looking for. The only rocks exposed in this gully are the Alwar quartzites, and these schists. As I cannot imagine that the gold could be washed out of the hard quartzites, I presume it must come from these schists."

Slate.

Slates are quarried from the detached knot of hills near Khol, Májra-Bhálki, and some twelve miles west of Rewári; the chief quarry has been for some years worked by the Kángra Valley Slate Co. The slate in question corresponds with what is known as the Granwacke slate, which is laminated claystone, containing sand, mica, &c., and is inferior to clay slate. The cleavage does not appear as clean or as good as in slates from the hill districts, nor is the colour uniform or the grain fine. In Granwacke slates the laminæ of deposition on all the vertical planes parallel to the plane of stratification, and so far differ from clay slates whose laminæ cross the plane. But the slates, although not of first class quality, are good and serviceable and will suit most buildings. Slates from these hills have been very largely used in roofing and flooring the Stations of the Rájputáná Railway and other buildings in the neighbourhood. The following details were kindly supplied by the company's local manager. The system of quarrying adopted is very simple. A cutting is made from one slate bed to another and the upright slate is worked out with wedges and crowbars, the *debris* being removed in tip wagons. The labour is provided by the poorer proprietors and menials of the adjoining villages. The scale of pay in 1908 was :—

	Per diem. Annas.
Quarry men	$3\frac{1}{2}$
Pickers	3
Sawyers	2 to $2\frac{1}{2}$
Boys (for removing *debris*)	1

The average daily attendance from the year 1907 was :—

Quarry men	12
Pickers	10
Sawyers	120
Boys	19
Total	161

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Slate is also extracted from the hills at Basai Meo in the Firozpur *tahsil*.

Salt.

In 1883 there were flourishing salt works both near Sultánpur in the Gurgáon *tahsil* and round the town of Núh, but only the former has survived the competition of the cheaper lake salts. The following note on the present state of the industry has kindly been furnished by the Assistant Commissioner, Northern India Salt Revenue.

Mahál.

South-west of Delhi there are ten clusters of villages, known as the Sultánpur Mahál; covering an area of about 20 square miles situated partly in the Gurgáon and partly in the Rohtak districts where salt has been manufactured by solar evaporation of brine from wells from a period long antecedent to British supremacy. The Mahál comprises the villages of Sádrána, Sultánpur, Mahmúdpur, Saidpur, Zaidpur, Mubárakpur, Káliawas, Ikbálpur, Basírpur and Sailána. No salt is now manufactured at the last five owing to a decline in the demand for the salt.

Saidpur.

Three of the tracts were included in the Jharsa *pargana* and in 1836 lapsed to the British Government on the death of the Begam Sumroo. Until the Mutiny in 1857 five belonged to the Nawáb of Jhajjar and two to the Nawáb of Farukhnagar.

The salt produced at these sources, locally called *sars*, is named Sultánpuri and contains from 90 to 93 per cent. chloride of sodium.

The following give particulars of the *sars* in 1870 and 1908:—

Name of sar.	1870.		1908.	
	Wells in use.	Pans in use.	Wells in use.	Pans in use.
Sádrána	21	284	10	136
Sultánpur	39	435	15	140
Mahmúdpur	15	138	1	15
Saidpur	6	60	1	11
Zaidpur	15	602	2	35
Mubárakpur	72	1,308	...	...
Káliawas	3	35	...	...
Ikbálpur	16	243	...	...
Basírpur	49	530	...	...
Sailána	10	164	...	...
Total	246	3,799	29	337

The manufacture of salt is exclusively from brine raised from the wells. The supply seems inexhaustible as some of the works have been in operation for over 200 years without apparent deterioration.

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To each well is attached one or more sets or groups of chunam lined pans varying in size from 200 × 60 feet to 60 × 40 feet and from 10 to 12 inches in depth. Each set consists of about 9 pans the levels of which are so arranged as to allow of the natural flow of brine from the first to the last. These pans are annually repaired in February and March after which the highest pan, generally nearest to the well, is filled with brine and allowed to stand for one, two, or more days according to the season and weather. The brine is then run off into the second pan (the first being refilled with fresh brine) and then into the third and so on until the brine reaches the last pan but one (the condenser or *rasail*) where it is allowed to stand, receiving perhaps one or more accessions from the higher pans, until the salt begins to form, when the concentrated brine is run off into the last pan (the crystallizer or *nunkarh*) for a crop of salt. If the best salt is to be made the process of crystallization must be closely watched and the crop of salt must be gathered before the inferior allied salts, the sulphate and carbonate of soda, precipitate. After the removal of the crop of salt the bitterns (locally *kah*) are either run off or baled out with a reed scoop (locally *chhaj*) and thrown away as useless. If the allied salts are allowed to deposit, the crop of salt will be bitterish and inferior. Before running off the brine from the condenser into the crystallizer the manufacturer skims off all floating impurities and straw, leaves and the like resting on the brine, for this purpose he uses a cow's, or camel's rib or a broom. This skimming is known as *kiári dhona*. The period of manufacture of a single crop of salt varies from 3 weeks to a month in the winter, when evaporation is slow, to 10 days and even less in the hot weather, when evaporation is rapid.

In some factories the brine is not detained for condensation but is allowed to flow into the crystallizer but this is not the usual practice. The salinity of the brine varies considerably in different wells and in the same well at different seasons. During the rainy season the water in the wells is hardly brackish but as the season advances the density rises until in the hot weather it is about 4° Beaumé or 4 per cent. salt.

On removal from the pans the salt is stacked in conical heaps on a platform alongside and while fresh the surface is stamped with the Government seal as a precaution. In a few days the surface hardens into a crust sufficient to withstand ordinary winter and spring showers.

The salt is always pure white unless discoloured by dust-storm. The salt fetches a better price when fresh and is never pitted until the approach of the monsoon rains when any remaining unsold must be stored in pits. Sultánpuri salt is not of uniform quality owing to variations in the quality of the brine in the wells and care or want of care in the process of manufac-

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ture. The cost of production cannot be accurately ascertained as the mass of the workers are agriculturists during the rains and better part of the cold weather—their plough and cart bullocks draw the brine and the labour they employ is mostly that of their own household. They work on capital borrowed at exorbitant rates and practically the mahájans own the works.

The demand for Sultánpuri salt has been steadily declining for years and the few surviving works are struggling for bare existence. The salt is of fair quality, the principal works are on the railway, but the salt is expensive to make and cannot compete with Sámbhar salt from Rájputána and Lahori salt from the mines in the Punjab. The output of Sultánpuri salt now amounts to only about 70,000 maunds, and is on the steady decline. Most of the salt exported is consumed in the eastern districts of Oudh and in the Dehra Dun and Pilibhit districts where there is still a lingering demand for this salt.

The Government is entitled to a share in the produce which is realized by a cess, called Hákimi, levied at the rate of 3 pies per maund on all salt excised. Though an item of land revenue the cess is collected by the Northern India Salt Revenue Department for obvious reasons. In consideration of the rights of landholders in the lands occupied by the saltpans the Government pays through the Deputy Commissioner of Gurgáon in some cases a refund of from 5 to 50 per cent. of the Hákimi cess.

The preventive arrangements are controlled by the Commissioner, Northern India Salt Revenue, Agra, under the Indian Salt Act XII of 1882. Manufacture of salt is permitted by license and its manufacture, storage, excise and clearance are effected under the rules of the Northern India Salt Revenue Department. Departmentally the works are divided into two groups, one comprising the Sultánpur, Mahmudpur, Saidpur and Sádrána factories under a Superintendent, and the other comprising the Zaidpur factories under an Inspector subordinate to the Superintendent. The establishment under these officers consists of 56 petty officers and men.

Sulphur.

The town of Sohná has long been celebrated for the hot sulphurous spring, possessing no mean medical qualities, which issues from the foot of the Mewát hills, against the eastern side of which the town is built. The water at the present time wells up into a substantial reservoir, covered in with a dome-shaped roof. Round this well-house is a courtyard containing the bathing tanks, and closed in by well constructed native buildings. The largest tank measures 36 feet long by 24 broad, and 5 deep, and is supplied with water from the main reservoir. The virtue of the spring was first tested for Europeans in 1863, when a party of invalids was sent out from Delhi to try the water as a cure for the well-known Delhi ulcers. The report of the medical

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officer in charge was most satisfactory. The water was found to be at a temperature varying from 115° Fahr. to 125°. This was in the month of October. In 1872 a medical man, Dr. Charles Smith, was sent to report upon the springs as a cure in cases of rheumatism. The following is extracted from his report :—

"By reference to my note-book on the 9th February, I find that the temperature of the water was low, in consequence of a cold wind having been blowing for three or four days successively; on this occasion the temperature was 92°, while four days previously it had been 110° 5' Fahrenheit. On the above date, at 12 A.M., I found forty-five people of both sexes and all ages bathing in this very limited space, and I am informed that a certain time (during a *melá* or native fair) as many as two hundred and fifty may be seen bathing at the same time. When the water is comparatively cold, as it was on the 9th February, the bathers remain in the water ten or twenty minutes; when the temperature is higher, they remain as long as one and even two hours, and come out, as one may easily imagine, sick and faint. I found men bathing, washing their dirty clothes, and drinking the same water, and was not surprised to hear that diarrhœa and dysentery occasionally prevailed in the neighbourhood.

"On the same date (9th February) I examined the main spring which is uncontaminated by bathers. I found the temperature of the water 110° Fahr., or 18·5, warmer than the outside tank which was exposed to the wind. On looking into the well, which is about 21 feet deep, the water was found to be fairly clear and of a greenish colour; there was a vapour of steam on the surface, and bubbles of probably sulphurous acid gas were rapidly rising, and there was a strong smell of sulphur perceptible; my face exposed to this vapour rapidly broke out into beads of perspiration. This tank is of faulty construction, insomuch that the drain leads off only the surface water, whereas, as is obvious, much greater cleanliness would result by having it let off from the bottom by a syphon drain. That the tanks should be more frequently cleansed is evident, as natives suffering from open sores, itch, and all sorts of cutaneous diseases, bathe, and actually, as I saw, drink the same water. A capital bath has been built for the use of Europeans, but this is also faultily constructed. When I first arrived I found the bath empty. It is placed in a house, about fifteen yards from the main spring, from which an iron pipe leads the hot water to the bath: this iron pipe is only two inches in diameter, and has been considerably narrowed by the incrustation caused by the chemical action of the sulphurous acid on the iron of the pipe. The dimensions of the European bath are as follows :—18′ × 16′ × 5¾′. I used this bath daily after it was again filled, and enjoyed it much; the temperature never rose above 82° Fahr., in consequence of the faulty construction of the leading pipe above alluded to. This might be easily remedied by having a glazed tiled drain substituted for the iron pipe. The bath is now useless for all medicinal purposes, but is a very pleasant one for ordinary use.

"I must add that the population appear healthy, and I have noticed no skin diseases amongst them, or ulcers, or boils. There is a very comfortable dâk bungalow at Sohná, now rarely frequented, in which Europeans might make themselves quite at home, bringing their own servants and bedding. Invalids suffering from rheumatism, or Delhi boils, or cutaneous diseases, might give this place a trial. Those who might be too helpless to go to the bath could have the water brought to them to the bungalow in *chatties* or *mussaks*, and have it raised to any temperature by boiling and then putting it into their own baths. The country round Sohná is very-

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Sulphur.

pretty and fertile, and the rocky ridge which surrounds the place affords a nice change to those accustomed to the uniformity of the plain scenery. Small game abound in the fields and neighbouring jungle; vegetables are procurable, and the drinking water is pure and soft. The water of the hot spring possesses bleaching properties of no mean order. I have now, in conclusion, to state that I have no hesitation in asserting that all the men whom I brought out from Delhi have derived great benefit from the use of the hot sulphur-spring baths, assisted by the change of air, warmer temperature, and comfort of the hospital marquees; and I would venture to recommend that on another occasion further experiments be tried in similar cases, also for Delhi boil and cutaneous diseases. I would also beg to suggest that improvements be made to the tank, that a house be built over it to exclude the cold air and afford greater comfort by keeping up the temperature of the waters; again, that the sanitary state of the town be looked to, as it would be unadvisable to establish a sanitarium at this place before some action is taken in this respect."

The present state of the baths is much as described by Dr. Smith. The European bath is completely out of repair and is never used, and the water of the springs is little used by Europeans, as the spring head is not satisfactorily protected against percolation from the surrounding baths. The bungalow at Sohná is a District rest-house and not a dâk bungalow.

Saltpetre.

Unrefined saltpetre is extracted from the earth of old village sites in the east of the district. The extractors are Agris, whose operations resemble those described above in the manufacture of salt. There are two refineries—one at Palwal and the other at Hodal. The unrefined saltpetre is sent to these factories and refined by the following method. Earthpans are prepared and earth containing saltpetre is placed in them and they are then filled with water. When the saltpetre has accumulated in liquid form, the liquid is taken out of the pans and after being poured into a large iron pan is heated for three or four hours to boiling point. It is then run into another pan in which 15 maunds of crude saltpetre are placed and the mixture is boiled for an hour. The salt sinks to the bottom and the remaining liquid is poured into boxes specially made for the purpose. At the end of six days crystals form, and the process is complete.

Section E.—Arts and Manufactures.

Hand Industries. Cotton weaving.

The only important centre of this industry is at Rewári, where some 500 looms are at work. The chief Rewári manufacture is narrow *pagris* about six inches wide by sixteen yards long, which are exported to the Panjab and to Jaipur, Jodhpur and other neighbouring states for wear as under-*pagris*. A wider *pagri* is also made. These are sent to Delhi where they are bleached and fringed with *kalabatun*. The yarn used is all English of 40 to 200 counts. An unfringed *pagri* of 90 counts, 6 inches wide by 16 yards long, sells for Re. 1-1-0. The industry is thriving and 800

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pagris are turned out per diem. Elsewhere in the district cotton weaving is a decaying industry. In almost every town there are weavers who are of the Juláha, Koli, Dhának and Chamár caste. They purchase spun cotton at 1¼ sers per rupee and weave coarse country cloth called *gárha*, which sells at 2 annas per yard. *Gárha* is still used by the rural population, but is being gradually supplanted by the cheaper machine made cloth. A weaver's plant costs about Rs. 15. There is at present no co-operation among the weavers.

Calico-printing.

Calico-printing is done by *chhipis* in three or four of the larger villages in each *tahsil*. About 200 men are engaged in the industry and earn from 4 to 5 annas per diem. The printing is done on coarse cloth, which is used for making the clothes worn by the village women. The industry is declining owing to the growing preference for chintz which is cheaper and better looking.

Brass-work.

The only hand industry of the district which is of special importance is Rewári brassware, as to which the following note furnished by Mr. Lockwood Kipling, former Principal of the Lahore School of Art, is extracted from the old Gazetteer:—

" At Rewári there is a large manufacture of brass-ware. The greater bulk consists, of course, of cooking utensils; but fancy articles involving chasing, engraving and parcel tinning are also produced and exported. The value of the articles produced in 1881-82 was estimated at Rs. 90,525. A selection from the brass-wares usually sold was made for the Calcutta Exhibition by Mr. Christie of the Police, and included among some coarse and rough workmanship much that was good and characteristic. Lamps of different sorts, the standard *shamadán* and hanging lamps, cart-bells, inkstands and pen-cases, *hookahs*, temple-bells, and water vessels of different sorts, nearly all of which were in cast brass, made up the collection. Such ornament as was used was lightly chased and wanting in force and definition, and the finish left much to be desired. It must be remembered, however, that all these articles are intended to survive for a long time daily use by a rustic and heavy-handed people, and to be periodically scrubbed with sand and water. The construction of the cart-bell *(zang)* is curious, the mouth being closed by a number of leaf like plates turning inwards and upwards from the rim, like the recurved petals of a flower. This arrangement ought to produce a characteristic vibration which perhaps suggested the name *zang*. *Hookahs* are here made with ears or handles, parcel-tinned and engraved through the tin into the brass; like Moradábád ware, but without the black ground. The brass-wares of Rewári are sent to various parts of the Panjab and into Rájpútána."

Information about the present state of the industry has been kindly furnished by Mr. A. Latifi, C. S., who is collecting information for the Provincial Monograph on Hand Industries. The trade is entirely in the hands of the *kaseras*—the local name given to the sellers of brass-work—who have 25 shops and employ from 100 to 125 *thatheras* (brass-workers,) of Baniao rigin. They also employ 24 Muhammadans to make pewter (*kánsi*). This is made by mixing one maund of copper with 11 sers of tin, and the makers receive Rs. 10 per maund. Plates (*háli*) of pewter sell at Rs 2 per ser and cups (*katora*) at Rs. 1-12-0.

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Brass sheets are imported from Bombay at a cost of $14\frac{3}{4}$ annas per ser, and old brass for moulding is imported from Lahore at Rs. 25 per maund.

The *kaseras* pay the *thatheras* at the following rates :—

	Hammered brass per maund.	Casting per maund.
	Rs.	Rs.
Plates	3 to 4	8 to 9
Vessels	12 to 13	16

The finished articles are sold at the following rates per ser :—

	Hammered.			Cast.		
	Rs.	A.	P.	Rs.	A.	P.
Plates	1	2	0	1	1	0
Vessels	1	6	0	1	5	0

Cast brass vessels have to be turned. About three vessels can be turned in one day with the assistance of a labourer to turn the lathe, who is paid 8 annas per diem.

Glass.

Glass bangles are manufactured at Ráipur and Pingor in the Palwal *tahsil*, at Basai Meo in the Firozpur *tahsil*, and at Khajuri in the Rewári *tahsil*. The *kánch* is generally procured from Delhi or Aligarh at Rs. 2 per maund, but the Basai Meo workers manufacture their own. The workers are called *kacheras* and are said to be of Rájpút origin. They earn about 4 annas per diem and work for eight months in the year, stopping work during the four harvesting months and going out as agricultural labourers. Only coloured bangles are manufactured. The larger size sells at 8 annas per thousand and the smaller at 4 annas. The bangles find a sale all over the district as it is still considered necessary for the women of all tribes to wear bangles during the lifetime of their husbands. The industry is not flourishing as bangles of European make are preferred to the local product.

Basket-work.

Morhas (stools and chairs of basket-work) are made at Garhi and Bolni in the Rewári *tahsil*, and at Farukhnagar in the Gurgáon *tahsil* where *múnj* grows plentifully. Other basket-work, dyeing and shoemaking do not call for any special mention.

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Factories.

Table 28 gives details of the existing four factories of the district. No. 3 started in October 1905 and No. 4 in November 1909, while No. 5 worked for one year only and was then given up. Land is now being acquired for another cotton mill at Hodal. The outturn of the three older factories during the three years 1907—1909 is as follows:—

Name of Factory.	Year.	Cotton cleaned in lbs.	Cotton pressed in lbs.
Harmukh Rai and Gobind Rai (Palwal)	1907	16,999,899	5,726,263
	1908	1,191,200	397,600
	1909	9,280,000	3,093,360
New Mofussil Co. (Palwal)	1907	6,278,647	2,154,240
	1908	266,720	95,080
	1909	5,479,454	1,826,485
Ram Bilás-Jauri Mal (Hodal) ...	1907	3,453,675	...
	1908	962,325	...
	1909	1,749,950	...

The Hodal factory has no pressing machinery, and sends its cleaned cotton to Kosi to be pressed. The pressed cotton is all exported to Bombay.

There are too few factories to affect internal migration. Labour is supplied from the menial population of the locality in which the factories are situated. The prevailing rates of pay are as follows:—

Class of work.	Sex of worker employed.	Rate of pay.
		Annas.
Filling opener with uncleaned cotton	Male	4
Ginning	Female	3 and 3½
Carrying from opener to ginning machine... ...	Male	6
Pressing	Male	8

At these rates the factories find no difficulty in procuring labour and the operatives are comfortably off.

Section F.—Commerce and Trade.

CHAP. II, G. Means of Communication. Commerce and trade.

The trade of the Rewári and Gurgáon *tahsils* concentrates on Rewári and Gurgáon, served by the B. B. and C. I. Railway, and that of the three other *tahsils* concentrates on Palwal, Hodal and Kosi served by the Agra-Delhi Chord Railway. The chief marts are Rewári, Sohna, Núh, Firozpur Jhirka, Hodal and Palwal. The construction of the East Indian Railway and later of the Agra-Delhi Chord Railway have much reduced the importance of Firozpur Jhirka as a mart. Formerly the produce of the south of the district and of the adjacent parts of Bhartpur and Alwar was collected at Firozpur, and exported thence to Mathra, Agra, Cawnpore and Lucknow by road. This trade has now seriously decreased.

The trade of Palwal and Hodal, on the other hand, has increased owing to the opening of the Agra-Delhi Chord Railway, and the establishment of cotton mills at these towns. They are, however, rather overshadowed by the much larger town of Kosi which is only 9 miles from Hodal and draws much of the trade which would otherwise flow to the two Gurgáon towns. Besides brassware and *pagris* Rewári exports barley, oilseeds, and kharif millets and pulses. The barley of the Rewári *tahsil* is noted for its especial excellence and in good years some two or three lakhs of maunds are exported to the hill breweries. The oilseeds are exported to Bombay, and the millets and pulses to Guzerát. The chief imports are wheat, rice, raw sugar, salt, raw cotton and yarn. Wheat is imported from the Punjab, rice from Bengal, raw sugar from the neighbouring districts of the Panjab and of the United Provinces, and salt from Lahore and Sámbhar.

The trade of Gurgáon which is situated on the same line of railway resembles that of Rewári except that the export of barley is not so large, and there is the small export of Sultánpur salt to the United Provinces mentioned in section D.

The other three *tahsils* export cotton, oilseeds and gram. The cotton goes to the mills at Palwal and Hodal, and after being cleaned and pressed is sent down to Bombay. The oilseeds are exported to Bombay and the gram to Delhi. The imports are the same as in the other *tahsils* except in the case of cotton which he disposes of direct at the mills, the *zamíndár* sells all his produce to the local shopkeeper. A few camels are employed, but the general method of carriage in the district is by bullock-cart.

Section G.—Means of Communication.

Railway.

At the second regular settlement the only Railway line in the district was the main line of the Rájpútána-Málwa Railway which traversed the Gurgáon and Rewári *tahsils* with a small branch to Farukhnagar to carry the salt trade. In 1883 the Rewári-Bhatinda branch of the railway was opened, and in 1904 the

CHAP. II, G. — Means of Communication. — Railway.

chord line between Rewári and Phulera. So the Rewári *tahsil* is now exceptionally well served by Railways, containing no less than five stations. The most important recent addition, however, to the railways of the district was made in 1904 when the Delhi-Agra chord line was opened.

It passes down the centre of the Palwal *tahsil* with stations at Asáoti, Palwal, Bámni Khera, Sholáká and Hodal, and has enormously improved communications in the Palwal *tahsil* as well as in the east of Núh and Firozpur and the south-east of Gurgáon.

The effect of the improvement of communications on prices has already been alluded to, and the value of railways in famine times is well known. In 1905-06 when there was a severe fodder famine in the Delhi Division, while fodder was plentiful in the Punjab, cheap fodder was poured into the district by rail. The growth of railways has, however, had no appreciable effect on the religion and language of the people.

Roads.

The total mileage of metalled and unmetalled roads in the district is 103 and 500 respectively, but metalled roads from Núh to Palwal (21 miles) and Núh to Firozpur Jhirka (23 miles) are under construction by the P. W. D. and on their completion the figures will be 147 and 456 respectively.

Metalled roads.

The following table gives information about the metalled roads of the district :—

1	2	3	4	5	6
Detail of road.	Mileage.	Class of road.	Owned by	Maintained by	Remarks.
Gurgáon Railway Station to Sohna.	18	A*	D. B.	P. W. D.	
Gurgáon Railway Station Road.	1¼	B	"	D. B.	
Sohna to Palwal ...	18	A	"	P. W. D. ...	The D. B. pays Rs. 3,306 per annum for maintenance to P. W. D.
Farukhnagar Town to Railway Station.	1½	B	"	D. B.	
Palwal to Railway Station.	1	B	M. C., Palwal ..	M. C., Palwal.	
Hodal to Railway Station.	1	B	" Hodal ...	" Hodal.	
Delhi to Mathra ...	30	Grand Trunk	P. W. D. ...	P. W. D.	
Gurgáon to Delhi ...	6	B	D. B.	D. B.	
Sohna to Núh ...	13	B	"	"	
Firozpur to Alwar ...	10	B	"	"	
Núh to Firozpur ...	23	A	"	P. W. D.	
Núh to Palwal ...	21	A	"	"	
Rewári Circular Road	3	B	M. C., Rewári ...	M. C., Rewári	
Road from Gokal Gate to Rewári Railway Station.	¼	A	" ...	"	

A.=True feeder to Railway.
B.=Local feeder.
P. W. D.=Public Works Department.
D. B.=District Board.
M. C.=Municipal Committee.

CHAP. II, G. Means of Communication.

Thus of the total of 147 miles Government owns 30 miles of Grand Trunk Road, the District Board owns 111¾ miles, of which 80 miles are class A feeders and 31¾ miles are class B feeders, and Municipalities own 5¼ miles, all class B. feeders.

Metalled roads.

The large increase of the area of feeder roads during the last five years is most satisfactory, and all the most urgent needs of the district have now been supplied.

The road from Firozpur Jhirka up to the Alwar border requires to be properly metalled and this will be undertaken as soon as funds permit.

Feeder road from Núh and Firozpur *viá* Punahána to Hodal would confer a great benefit on the district, but they would not be easy either to make or to maintain. The provision of metalled roads in other parts of the district is not so important. The traffic between Rewári and Núh is never likely to be of much importance, while the country between Rewári and Gurgáon is not favourable for road-making, and as this part of the district is well served by railways, metalled roads are not absolutely necessary.

The metalling of the road between Núh and Frozpur Jhirka has opened up a line of country which was often impassable during the rains.

Unmetalled roads.

The principal unmetalled roads are—

Delhi to Rewári and Jaipur, *viá* Sháhjahánpur.

Rewári to Jhajjar.

Gurgáon to Delhi.

Gurgáon to Bahádurgarh.

Farukhnagar to Hodal, *viá* Bhundsi, Mandkaula and Hathin (old customs road).

Sohna to Rewári *viá* Táoru and Dharuhera.

Sohna to Jatauli Station, *viá* Bahora and Pataudi.

Núh to Táoru, *viá* Biwan Pass.

Núh to Hathin.

Núh to Punahána.

Firozpur Jhirka to Hodal, *viá* Khánpur Gháti and Punahána.

Firozpur Jhirka to Hodal, *viá* Gháta and Basai Meo.

Firozpur Jhirka to Tijara (over the Jhir Pass).

Palwal to Gurwári ferry.

Generally speaking, the unmetalled roads of the district are not good. In the Rewári and Gurgáon *tahsils* the country is so sandy that the roads are necessarily xtremely heavy. In the Táoru plateau the ravines are numerous and in the rainy season the roads are somtimes impassable. The road across the Jhir to

CHAP. II, G. Means of Communication.

Tijára is in a very bad state of repair and is now impassable to wheeled traffic, and the road through the Gháta-Shamsabad Pass is also very bad. In Palwal and in the east of Firozpur and Núh the country is more naturally favourable to the construction of unmetalled roads, but in the rainy season even many of these are often impassable as they are constructed at a lower level than the surrounding fields, and are quickly converted into quagmires.

Navigation.

The Agra Canal is navigable, but navigation is not permitted except for Government boats carrying Government timber, fuel, etc. There is no other navigable waterway, as owing to the construction of canals the Jamna does not now contain enough water for navigation.

Ferries.

There are the following 8 ferries which, with the distances between them (following the downward course of the stream), are shown below :—

River.	Station.	Distance in miles measured along the river.
Jamna ...	Sheikhpur	...
	Solra	6
	Bholra	2½
	Gurwári	5
	Sultánpur	4
	Bilochpur	3½
	Hasanpur	4
	Mahauli	3

These are the property of Government, but they are made over to the District Board for management on payment of an annual contribution. The lease of the ferries is auctioned annually by the District Board. The income realised in 1908-09 was Rs. 2,266 and the expenditure including contribution to Government was Rs. 2,310.

Postal arrangements.

Table 31 gives a list of the post offices of the district and table 32 shews their working. In 1883 there were only 19 post offices and no telegraph offices. Table 31 compiled in 1904 shews 5 telegraph and 76 post offices, but of the latter Guriáni, Jharli, Kosi, Pataudi and Jatáoli are not in this district, and are erroneously shewn in table 31. Since 1904 a number of small offices have been abolished and one new one added (Kund R. S.), and the number at the end of 1908 stood at 59.

Section H.—Famines.

CHAP. II, H. Famines.

Owing to the precariousness of the rainfalls and the large percentage of the cultivation dependent entirely on rain the district has from time to time suffered severely from the effects of drought; beginning with the well-known *Chálísá*, the effects of which were so terrible in all this part of India. The years of drought still remembered in the district are the following :—

A. D.	Sambat.	
1783-84	1840	Severe famine.
1803-04	1860	Scarcity.
1812-13	1869	Scarcity.
1817-18	1874	Scarcity.
1824-25	1881	Scarcity.
1833-34	1890	Severe famine.
1837-38	1894	Severe famine.
1843-44	1900	Scarcity.
1850-51	1907	Scarcity.
1860-61	1917	Famine.
1868-69	1925	Scarcity.
1877-78	......	Famine.
1883-84	......	Scarcity.
1896-97	......	Scarcity.
1899-1900	......	Famine.
1905-06	......	Scarcity.
1907-08	......	Scarcity.

Famine of 1868-69.

In the famines of 1833-34 and 1837-38 a number of estates were deserted, partly on account of high assessments and partly from too stringent collection of land revenue. The effects of the famines of 1860-61 and 1868-69 were greatly mitigated by the relief afforded by Government. The first famine for which we have full reports is that of 1868-69.

Distress was first felt in the month of November, and sanction was at once conveyed for the expenditure of Rs. 5,000 for the relief of the sufferers. Food was given to the infirm, but special works were not set on foot to provide work for able-bodied sufferers until a late period. In January the Commissioner of Delhi reported that there was very little distress in the district, but subscriptions were invited. Though about 1,000 per week

CHAP. II, H. Famines. Famine of 1868-69.

received food, there does not appear to have been any great distress till August 1869, when prices rose to 8 and 9 seers of flour per rupee, the demand for grain for seed being very great, and the export southwards being four times as great as the import. In September the sufferings of the poor were very great, and large numbers of immigrants from Rájpútána flocked into the district, nearly half of them so emaciated as to be unable to work. During the two weeks ending the 5th of September, 4,058 infirm paupers were relieved. Shortly afterwards, however, rain fell and all fears of further drought were removed. The crops and grass sprung up luxuriantly, but the rain continuing all through the month, did much injury to the *bájra*, knocking off the blossom, and turning the formed grain black. *Jowár* and *moth* sown mixed with the millet, also rotted; but where they were grown apart, they throve well, and yielded an ample autumn harvest. Food grain, however, continued at famine rates during the whole month.

The distress was very great, and it was not until October that prices began to decline. During September 8,336 persons were relieved at the different alms-houses in the district, the expenditure being Rs. 1,510. In spite of the fall of prices, the distribution of food had to be continued for some time, many being incapable of earning their own livelihood, and the crowds of refugees from Rájpútána taking some time to disperse to their homes. The cold and damp at night were much felt by the half-starved population, who had not stamina sufficient to battle with the weather. Fever, too, the result of insufficient food, cold nights and hot days, committed considerable ravages. The total expenditure in the relief of the destitute amounted to Rs. 11,139. The total number relieved were as follows:—

	Men.	Women.	Children.	Total.
Number of destitute persons relieved	82,571	194,121	67,835	344,527
Number of able-bodied persons employed ...	7,604	4,584	3,136	15,324

Famine of 1877-78.

The treatment of the people in the famine of 1877-78 compares very unfavourably with the treatment they received in the two preceding famines. Unfortunately for the district the new assessments were introduced with effect from kharif 1877, and as the new demand in spite of the almost total failure of the crops of both harvests was rigidly collected, great distress was caused. The following description of the season and crops is taken from paragraph 3 of Sir James Wilson's Revision Report:—

Kharif, 1877.

"Meteorological phenomena were abnormal throughout the year. Heavy storms were frequent at the end of May and throughout June, 1·4 inches of rain fell on the 8th July, and drought then prevailed until the 10th of

October when 2·4 inches of rain fell. There were heavy showers (3·5 inches) on the 18th and 19th December, and after this nothing appreciable up to the end of the year. The total fall for the year was 18 inches, or about one-half of the average for the last five years. The rain which fell in June was favourable for cotton cultivation, but the subsequent drought destroyed all *báráni* crops, and even on lands irrigated from wells, the plants, though otherwise strong and healthy in appearance, threw out no blossoms and therefore produced no fruit. Except in the Palwal *tahsil* and a few villages of Núh and Fírozpur, to which *rajbahas* of the Agrá Canal extended, the kharíf failed entirely. The up-lands and hill villages of course got no crops, and the Dahar lands around *jhils* and along the beds of streams like the Sáhibí and Landohá were never flooded at all. Crops raised by well-irrigation were partly burnt up by the long continued dry heat, and the yield was very small; and deducting a field here and there which owing to exceptional circumstances bore a crop, four-fifths of the district presented the appearance of a barren desert. CHAP.II,H. Famines. Kharif, 1877.

The rain which fell early in October partially averted the still greater calamity which seemed impending by enabling the people to sow wheat and barley in the lighter soils, but the fall was not sufficient and a very large area was not put under crops until the 19th of December. From this time up to the end of January hopes were entertained of a magnificent rabi, the area sown being much larger than usual, and all the *jhil* lands brought under cultivation. The late crops, however, required rain in February to bring them forward, instead of which hot dry winds prevailed throughout February and March, and rapidly deprived the soil of whatevar moisture was left in it. In consequence of this, very little of the grain sown in December produced any fruit, and that sown earlier yielded only small and shrunken grains, reducing the whole outturn to one-third or one-fourth of what had been estimated two months before. This occurred even in the case of crops that looked most promising. Rabi, 1878.

The drought was dreadfully fatal to the cattle. Some 30,000 plough bullocks or about one-fourth of the total number, and 120,000 cows and young stock are estimated to have died.

The distress from actual scarcity of food was slight and there was no question of any one-dying of starvation. Numbers of wanderers from Rájpútána found maintenance in the villages. Some money was spent in the excavation of tanks and similar works at Gurgáon, and gratuitous relief in money, grain and, later, cooked food was given to a small number of people there and by the Municipal Committee at Rewári, the money being obtained by private subscriptions which were augmented by Government. Another relief work was the raising of the road from Gurgáon to Sohna. Between the 2nd February and 1st June 1878, 1,133 persons were on relief works or an average weekly attendance of 142. The numbers of persons who received gratuitous relief in the same period was 10,140 or a weekly average of 1,267. Remissions amounting to Rs. 755 and suspensions amounting to Rs. 122,439 were granted, while advances for purchase of seed and cattle amounting to Rs. 50,000 were also made. With the rains of kharif 1878 all fear of the continuance of famine disappeared. It is difficult to say what

CHAP. II, H. — Famines. Rabi 1878.

the actual effect of the famine on the population was owing to the severe epidemic of fever which accompanied the rains of 1878.

The effect of both fever and famine combined was that while in 1877 the death rate was only 19 per 1,000 in 1878 and 1879, it rose to 68 and 81 respectively. The serious increase of the death rate in these years was accompanied by an equally serious fall in the birth rate and by abnormal mortality among young children.

Scarcity of 1883-84.

In 1883-84 the Gurgáon district in common with Hissár, Delhi, Karnál and Rohtak required measures of relief. The six preceding harvests, with the exception of rabi 1883 which was average, had all been poor or very poor, and consequently the people were exceptionally impoverished. The kharif crop of 1883 promised well up to the middle of July, but a break in the rains lasting from the middle of that month to the beginning of September caused the greater part of the crop to wither. Good rain in September averted complete failure, but the outturn of grain and fodder was very poor and the harvest only equalled 5 annas. The September rain enabled a considerable area to be sown for the rabi, but as the winter rains failed the unirrigated crop was almost entirely lost and the total rabi crop was only 8 annas. Fortunately grain imports from the rest of the Panjab were active, and prices, notwithstanding the failure of the crops, remained low. Thus barley in March was selling at 26 sers to the rupee. Still the scarcity was seriously felt. The parts most affected were undoubtedly the Hathin *pargana* of the Núh *tahsil*, the Punaháná *pargana* of the Firozpur *tahsil*, portions of the Rewári *tahsil*, and some villages near Farukhnagar, but distress prevailed more or less throughout the whole district. No large relief works were undertaken, but 169 tanks in different parts of the district were excavated at a cost of Rs. 21,380, and Rs. 19,626 were spent on irrigation embankments. In addition Rs. 230,309 of land revenue were suspended, and *taccávi* amounting to Rs. 57,855 for wells and Rs. 36,590 for bullocks was distributed. No details of the numbers relieved are available.

Scarcity of 1896-97.

Following 1883-84 was the scarcity of 1896-97. It was very slight and only affected the village menials, who were afforded relief by being employed in digging and clearing tanks in the Rewári, Gurgáon and Núh *tahsils*, and in work on the Kasan, Bahora and Jharsa roads in the Gurgáon *tahsil* and on the Sohna-Firozpur road in the Núh *tahsil*.

The number of tanks cleared was 64, 6 in Gurgáon, 4 in Núh and 54 in Rewári. The highest average daily number of workers was 3,219 and the proportion of dependents to workers 136 per cent. The scarcity lasted for a short period only, *viz.*,

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Famines.

Scarcity of 1896-97.

from the 23rd January to the 8th March 1897, and no necessity for opening poor-houses arose. The total expenditure was only Rs. 14,308 (Provincial Rs. 171, District Funds Rs. 12,845, Municipal Rs. 1,292). This shews how slight the distress was. In fact the Landoha stream came down the Firozpur valley with such force as to breach the Kotla Band, and from the flood water a splendid *rabi* was reaped in the Firozpur and Nuh Tahsils. The only tahsils which felt the scarcity at all seriously were Rewári and Gurgaon, the latter in its western area only, and the Commissioner was led to remark that "such famine as there was in Gurgaon was confined to one Tahsil and half of a second, and as in Umballa it was a *kamin* famine."

The following table shows the number of persons to whom and the funds from which gratuitous relief was given :—

		Rs.	a.	p.
From Indian Charitable Relief Fund		= 2,474	2	3
Number of persons relieved—				
Men	37			
Women	255			
Children	2			
Total	294			
From local subscriptions		= 3,281	9	8
Number of persons relieved—				
Men	78			
Women	496			
Children	38			
Total	612			
From District Board Funds (to blind and infirm persons)		= 416	1	9
Number of persons relieved—				
Men	30			
Women	49			
Children	10			
Total	89			

Advances under the Land Improvements and Agricultural Loans Acts were given by Government as follows :—

	Rs.
For land improvement	3,920
For agricultural loans	12,805

Besides this Rs. 6,000 were given from the Charitable Relief Fund to provide bullocks free for poor agriculturists.

Famine of 1899-1900.

The scarcity of 1896-97 was succeeded by the famine of 1899-1900.

CHAP. II, H.
Famines.
The crops and season.

Good showers of rain were received between the middle of June and the end of July, and the early setting in of the monsoon and the favourable prospects led to a nearly normal area being sown with kharif crops. Owing however to the total cessation of the rainfall after the end of July, out of 496,023 acres sown only 218,390 acres or 30 per cent. matured. The unirrigated crop was only 2 annas in Rewári and Nuh and 4 annas in the other three tahsils. As the result of the deficient rainfall of September the area sown with rabi crops only amounted to 208,894 acres against a normal area of about 336,000 acres. Nearly the whole of this was on irrigated land, the area under unirrigated crops amounting to only 29,092 acres. Out of the sown area 164,995 acres matured, nearly all on irrigated land, the matured area of unirrigated crops being 9,282 acres only.

Loss of cattle.

It is not possible to give exact figures of the loss of cattle during the year, as the system of annual enumerations was stopped in 1898-99. The loss was estimated by the District Officer at two-thirds of the total number. At the commencement of the scarcity the zamíndárs did their best to hold on to the more valuable of their cattle, and fodder was purchased from neighbouring tracts and trees were lopped to keep them alive. When however rabi ploughings and sowings had been completed, the scarcity of fodder and the rise in the price of fodder and grain compelled the people to sell their cattle freely. The results of the census of 1898-99 are given in table 22. The figures for horned cattle at the next enumeration in 1903-04 were as follows:—

Bulls and bullocks	115,198
Cows	100,420
Male buffaloes	2,527
Cow "	70,898
Young stock	162,212

The decrease under the first two heads amounts to 22 and 23 per cent. respectively, which shows how serious the loss in 1899-1900 must have been.

Early measures of relief taken.

The almost total loss of the kharif crop following previous scanty harvests made it clear at a very early stage of the scarcity that assistance in the shape of relief works would be necessary both for the zamíndárs and the kamíns. On September 15th the first test work was started in the Gurgáon tahsil, and by the end of the month test works were opened in all tahsils, the average daily attendance at the end of the month being 2,854. The rates of pay began at 2 annas for diggers and $1\frac{1}{2}$ annas for carriers with no allowance for dependents and children. These rates were by September 23rd revised as follows:—

	Rs.	a.	p.
Diggers	0	1	8
Carriers	0	1	7
Working children	0	1	4

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Famines.

Early measures of relief taken,

A further alteration was made during the first week of October as follows :—

	Rs.	a.	p.
Diggers	0	1	7
Carriers	0	1	2
Working children	0	1	0
Adult dependents	0	0	9

Owing to the reduction of the rates paid the numbers of workers, immediately fell to 2,286, and the works were closed and remained closed during the last three weeks of October. At the end of that month the following scale of pay was fixed by the Commissioner :—

Diggers	18 chtaks.
Carriers	13 „
Working children	7 „
Adult dependents	10 „
Children	5 „

The tasks prescribed were :—

	Cubic feet.	*Wage.*
Stone-breaking	5 to 6	18 chtaks.
	3 to 4	13 „
	2½	7 „
Digging in soft earth	90	18 „
	65	13 „
	35	7 „
Digging in hard earth	72	18 „
	52	13 „
	28	7 „

Famines.

The rates for digging were those prescribed by the Famine Code, but those for stone-breaking were lower than the standard which was considered too severe.

Test works were re-opened in November at five places, the average daily number of workers amounting at the end of the second week to 2,131. At the end of the third week this number rose to 2,492 and towards the end of the month to 3,038. During this month the Public Works Department started the construction of the Agra-Delhi Chord Railway with 142 workers. By the 11th December the number of workers on test works had risen to 4,513 and the wage was raised to—

Diggers	20 Chtaks.
Carriers	15 „
Working children	8 „

The numbers rose to 7,762 at the end of December and from January 1st, the work on the Agra-Delhi Chord Railway was changed from test to relief. The highest average attendance during January was 11,355 during the second week.

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Famines.
Early measures of relief taken.

On February 10th the number of dependents and non-working children was 1,502 while the number of workers was 10,221 classed as follows:—

Outsiders.	Kamíns.	Zamíndárs and others.
2,231	4,638	3,352

From that date all works not under the supervision of the Public Works Department were placed under that department and the District Engineer was transferred to the Public Works Department as Sub-Divisional Officer. By March 3rd the number on the works had risen to 11,118, but thereafter it began to decline as harvest work became available, and by April 7th it had fallen to 7,516. As by this date the failure of the spring crop had become a certainty famine was officially declared. Previous to this on March 5th the wage had again been lowered to the scale imposed at the end of October, the enhanced rates having been granted only as a concession during the cold season. In the first week of May the number of workers had risen to 11,823, and in the first week of June it was 11,941. Owing to the late establishment of the monsoon these numbers were maintained up to the middle of July, but thereafter they rapidly declined, and by the end of August had fallen to 5,572. By this time a good harvest was almost assured and in the middle of September only 1,386 persons were on the works, which were finally closed on the 22nd September 1900.

List of works undertaken.

The following is a list of the works undertaken during the year with the dates on which they were opened and closed:—

	Date of commencement.	Date of completion or closing.
District Board.		
1. Raising and improving the Sohna-Gurgáon road.	15th September 1899	21st September 1899.
2. Improving the Gurgáon-Basant road ...	22nd September 1899	9th December 1899.
3. " " Rewári-Jhajjar road ...	19th September 1899	7th October 1899.
4. " " Sohna-Nuh road	20th September 1899	7th October 1899.
5. " " Bhádas-Firozpur road ...	27th September 1899	10th October 1899.
6. " " Nuh-Palwal road	21st September 1899	4th October 1899.
7. " " Táoru-Jatáuli road ...	6th November 1899	13th December 1899.
8. Breaking stone metal at Sikandarpur ...	1st November 1899	10th February 1900.
9. Raising " of the Delhi-Kutab road ...	10th December 1899	6th January 1900.
10. Raising and improving the Gháta Band ...	21st December 1899	Transferred to Public Works Department on 10th February 1900.

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List of works undertaken.

	Date of commencement.	Date of completion or closing.
Rewári Municipality.		
1. Improving the Solarai road, Rewári ...	17th July 1899 ...	30th July 1899.
2. " " Circular " " ...	2nd October 1899 ..	15th December 1899.
3. " " Rewári-Jhajjar road ...	3rd November 1899	25th November 1899.
4. " " Rewári-Bháráwás road ...	17th September 1899	30th September 1899.
5. Filling up Báori at Rewári	12th December 1899	31st January 1900.
Public Works Department.		
1. Raising and improving the Ghâta Band ...	10th February 1900	24th June 1900.
2. Constructing the Rewári-Phulera Railway	22nd December 1899	11th August 1900.
3. Raising and improving the Raisina Band ...	20th February 1900	28th August 1900.
4. Excavating the Játusána Tank	29th March 1900 ...	31st August 1900.
5. Constructing the Alipur-Ghamrauj Band ...	4th July 1900 ...	31st August 1900.
6. Remodelling the Khol Band	22nd July 1900 ...	22nd September 1900.
7. Constructing the Agra-Delhi Chord Railway	6th November 1899	31st August 1900.

Relief of dependents.

The following table shews the percentage of dependents to workers at the different camps :—

Ghâta Band	11·32
Raisina Band	10·07
Rewári-Phulera Railway	20·6?
Játusána Tank	39·07
Ghamrauj Band	8·48
Khol Band	57·10

At the commencement of the famine it was noticed that some of the children were badly nourished and emaciated. As it was feared that their parents were not supplying them with sufficient food, kitchens were opened and dependents and children were fed directly by the camp officials. The following scale was adopted for these kitchens :—

	Raw.		Cooked.	
	Atá.	Dál.	Atá.	Dál.
	Ch.	Ch.	Ch.	Ch.
Children under 7 years	4	½	6	2½
Do. from 8—12 years	6	¾	9	2¾
Adults	9	1	13½	5

Emaciated and debilitated children received a special diet of milk, arrowroot, sago, etc.

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Gratuitous relief.

Gratuitous relief was started from the week ending 13th January 1900, and lists of persons entitled under the Famine Code to receive such relief were made out. The greatest number of persons thus relieved was 7,835 in the week ending 25th August 1900. Relief ceased on the 31st October 1900, having lasted for 41 weeks during which the average number relieved daily was 1,614. The total expenditure was Rs. 27,236-4-11, and the total number relieved was 65,539, making an average of Rs. 0-6-7 per head. One hundred and fourteen deaths occurred amongst the recipients of relief, but none were due to starvation.

Charitable relief.

Money was expended from the Famine Relief Fund, Punjab, and from private subscriptions on the following objects:—

1. Provision of food or clothing to the weak.
2. Maintenance of orphans.
3. Relief of the respectable poor.
4. Restoration of the destitute.

The rate of relief was fixed at Rs. 3 per head per mensem. Rupees. 2,212-14-0 was subscribed locally, out of which Rs. 1,185-9-0 was spent.

The sums expended from the Charitable Relief Fund, Punjab, were as follows:—

	Number of persons relieved.	Expenditure.		
		Rs.	a.	p.
Food and clothing to the weak	768	1,443	8	9
Maintenance of orphans	21	48	0	0
Relief of the respectable poor	74	134	9	3
Total ...	863	1,626	2	0

Poor-houses.

Two poor-houses, one at Gurgáon and the other at Rewári, were opened in the middle of January 1900.

In the Gurgáon poor-house the number of admissions from 13th January to 29th September 1900, when the poor-house closed, totalled 2,025, the highest number of inmates on any one day being 415. 53,192 meals were issued at a cost of Rs. 4,384-10-0. In addition 97 maunds of flour were distributed to travellers not admitted to the poor-house, and when it was closed, a month's maintenance was given to all inmates. The total expenditure by Government was Rs. 8,769-6-1. In addition subscriptions were received from the Charitable Relief Fund and from the public, out of which 757 persons were given warm clothing. The Rewári poor-house was opened on January 15th and closed on September 29th, 1900, during which period the total admissions were 1,461.

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Advances to cultivators.

The district received a grant of the Rs. 75,000 from the Charitable Relief Fund for the aid of the agricultural community. Of this sum Rs. 5,000 was for the purchase of fodder and Rs. 70,000 for hire and purchase of bullocks and purchase of seed. As Government had already advanced Rs. 9,000 for purchase of fodder the Rs. 5,000 received from the Punjab Charitable Relief Fund was credited to Government, and the most needy of the borrowers were exempted from repayment up to this amount.

Expenditure.

The total expenditure on the famine was as follows :—

	Rs.	a.	p.
Provincial Funds	2,90,852	0	0
District ,, ...	71,572	11	4
Municipal ,, ...	18,633	13	8
Total ...	3,81,058	9	0

The incidence per head of persons relieved was Rs. 39-0-11.

Mortality.

There were no deaths from starvation, and there was no abnormal mortality until 1900, when the lowered vitality of the people rendered them an easy prey to disease, and cholera, small-pox, diarrhœa and dysentery broke out.

Scarcity of 1905-06.

In 1905 the rains almost completely failed, and as distress was reported in the Rewári tahsil the improving of the Rewári-Jhajjar road was started as an ordinary District Board work paying daily labour with the object of ascertaining whether a test work was needed. The opening of the work was fully advertised, but only a few chamárs from the neighbouring villages came forward and it was closed after having been kept open for a fortnight. The absence of labourers was partly due to the liberal distribution of *taccávi* advances, and partly to the fact that work giving employment to about 550 persons was opened at Rewári station by the Rájputána-Malwa Railway.

Scarcity of 1907-08.

In 1907 the rains began a month late and ended three weeks early with the result that the unirrigated crops were everywhere an almost total failure as regards grain, though they yielded more fodder than in 1905. Rupees 4,71,218 or about 80 per cent. of the Kharif instalment were suspended, Rs. 2,26,468 were advanced in *taccávi*, and preparations were made for opening test works.

Palwal is protected by canal irrigation, in Nuh and Firozpur the Nuh-Firozpur road was being raised as a preliminary to being metalled, and so the only tahsils where preparations were necessary were Rewári and Gurgaon. In December preparations were made to open two test works, one at Ghamrauj in the Gurgaon tahsil and another at Nanda in the Rewári tahsil. The latter, however, was not required and was never opened. The

CHAP. II, H. Famines. Scarcity of 1907-08.

Ghamrauj work consisting of remodelling and improving the Ghamrauj *band* was opened on the 15th January and closed on the 20th July 1908. The number of workers never exceeded 2,000, and so famine was never declared. The total number of units relieved was 2,13,893.

A poor-house was started at the Gurgaon Civil Station where the number of units relieved was 3,174.

Gratuitous relief was also given through the Police Department to 377 units.

Expenditure.

The total expenditure on relief was as follows :—

	Rs.	a.	p.
Ghamrauj test work	52,692	3	10
Nanda test work	7,016	11	11
Poor-house	4,199	1	6
Gratuitous relief	86	1	3
Total	63,994	2	6

Effects of the scarcity.

As has happened so frequently the scarcity of 1907-08 was followed by abundant rainfall in 1908. The effect of this on the reduced vitality of the people is described in Chapter I.

CHAPTER III.—ADMINISTRATIVE.

Section A.—Administrative Divisions.

CHAP. III, A.

Administrative Divisions.

The administration of the Gurgáon district consists of a Deputy Commissioner assisted usually by three Extra Assistant Commissioners, one of whom is District Judge, another holds charge of the treasury and the third supervises the revenue work.

Head-quarters.

The district forms part of the Delhi Division, which has its head-quarters at Delhi, and the Deputy Commissioner is subordinate to the Commissioner and Superintendent of the Delhi Division in revenue work and general administration, and to the Divisional and Sessions Judge, Delhi, in criminal work. The District Judge is subordinate to the Divisional Judge in all matters connected with the administration of civil law.

Tahsils.

Each tahsil is in charge of a Tahsíldár assisted by a Náib-Tahsildár, while in the months of March and October an Extra Náib-Tahsíldár is appointed to each of the tahsils of Nuh and Firozpur-Jhirka. He takes the place of the ordinary Náib-Tahsíldár, while the latter is on special duty, supervising harvest inspection of crops under fluctuating assessment.

Subordinate revenue staff.

The subordinate revenue staff consists of a district kánúngo, assisted by one náib and one moharrir, 17 kánúngos, 312 patwáris and 20 assistant patwáris (wazifa khwárs) distributed as follows:—

Tahsil.	Kanungos.			Patwaris.		
	Office.	Field.	Total.	Patwáris.	Assistant patwáris.	Total.
Rewári	1	3	4	56	4	60
Palwal	1	4	5	74	4	78
Nuh	1	4	5	71	4	75
Firozpur	1	3	4	61	4	65
Gurgáon	1	3	4	50	4	54
Total ...	5	17	22	312	20	332

Magistracy.

The Deputy Commissioner is District Magistrate, and usually is invested with enhanced powers under Section 30 of the Criminal Procedure Code to try all offences not punishable with death and to pass sentence of transportation or imprisonment

CHAP. III, B.

Civil and Criminal Justice.

Magistracy.

for a term not exceeding seven years. The District Judge and the Treasury and Revenue officers usually exercise powers of a Magistrate of the first class. Tahsíldárs are usually second, and Náib-Tahsíldárs third, class Magistrates. In addition the jagírdár of Farukhnagar, Muhamad Siráj-ud-dín Haidar Khán, is an Honorary Magistrate with second class powers and Lála Hari Rám and Lála Makhan Lál of Rewári are Honorary Magistrates with third class powers. They sit as a bench and their jurisdiction extends to offences committed within the limits of Rewári Municipality.

Police.

The police force is controlled by a Superintendent of Police. The Civil Surgeon holds general medical charge of the district, and the Treasury Officer is *ex-officio* Superintendent of the sub-jail.

Court of Wards.

The Deputy Commissioner is Court of Wards for the district, but at the present time has no ward under his management.

Civil justice.

In the administration of civil justice the District Judge is assisted by the two Extra Assistant Commissioners, who are Munsifs of the first class, and by one Munsif stationed at Gurgáon. Tahsíldárs are invested with powers of a Munsif of the third class, and Muhammad Siráj-ud-dín Haidar Khan is an Honorary Munsif of the second class.

Village autonomy.

The *punchâyat* or council of elders is still a potent force amongst the strong and united village communities of this district and the people have constant resort to it in dispute. But it has no place in the district administration. Government is carried on entirely by the district staff. Some assistance is rendered by zaildárs, inámdárs, and lambardárs, who will be mentioned in Section C of this Chapter.

Section B.—Civil and Criminal Justice.

Civil and Criminal Justice.

Tables 34 and 35 give details of criminal and civil cases.

There is no special feature in the constitution of the criminal courts of the district.

Gurgáon is singularly free from crime and all criminal courts are very lightly worked. The predominant forms of crime are cattle-theft and petty burglary. The former is stimulated by the presence of so much foreign territory adjoining the district, and for the same reason a rather serious amount of crime goes undetected, as the criminals take refuge across the border. One class of crime is peculiar to the district and deserves special notice. The offence of committing suicide by jumping down a well is extraordinarily common among women, especially Meo women, who take their lives in this way on the most trivial grounds. Occasionally a

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mother jumps into a well with her infant in her arms, and in 1909 there was an extraordinary case in a Meo village in Táoru in which a mother jumped into a well with her infant and was followed by the whole of the rest of the family consisting of four girls aged 18, 15, 8, and 6 respectively. The only reason for the suicide was that the father of the family, an old man, had not punished to his wife's satisfaction a young Meo who had had a petty altercation with her.

The number of such suicides committed during the past three years are as follows :—

	Males.	Females.	Total.
1907	25	48	73
1908	29	79	108
1909	20	59	79

Civil justice.

Civil work is also very light and shows no tendency to increase. The large number of cases in the year 1901 was due to a desire on the part of creditors holding land as security to get possession of the land before the passing of the Land Alienation Act. The figures in table 35 do not shew any large variations from year to year, but the figures of 1899, 1905 and 1908 indicate that famine and scarcity reduce the number of institutions.

The Bar.

The local Bar consists of six first grade and four second grade pleaders with two mukhtárs. There are 13 petition-writers of the first grade and 18 of the second grade.

Registration.

Table 37 gives statistics about registrations, and details of the number and place of the registration offices. The work is very light and was reduced by the Land Alienation Act for several years after 1901, but the figures have recently begun to rise again. Variations are due to the character of the seasons.

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Village communities.

General information about the village communities and tenures of the province are given in Chapter VIII of the Settlement Manual.

Gurgáon belongs to that part of the Punjab where the true village community has survived in a much more complete form than elsewhere. The members of the proprietary body are in almost all cases united by ties of kinship. The villages are generally divided into main divisions called *pattis* and these again, where the *pattis* are large, are subdivided into smaller sections called *thoks* or *thulas*. In most cases, the relationship between the proprietors can be traced

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through the *thula* or *patti* right up to the common ancestor of the village. Among the owners great importance is attached to the *patti* or *thok*, and it is generally inadvisable in carrying on the administration to disregard these internal sub-divisions. The hereditary artizans and the hereditary menials who rendered the village communities self-supporting have been described in Chapter II, Section B, and these and other resident non-proprietors still pay fees to the landowners of the village or *patti* on special occasions.

On the marriage of a daughter a fee is almost invariably paid to the proprietors and in some cases food is provided in addition. In some villages a house-tax is levied (*kúdhi kamini*) and grazing fees are generally exacted from non-proprietors who graze their cattle on the village common lands.

The village trader and oil-presser are expected to provide oil free of charge for the village guest-house and mosques, and the sweetmeat seller (*halwái*) sometimes has to provide sugar for the proprietors.

Poor people, widows, *dhánaks*, sweepers, *dúms* and *faqirs* are exempt from payment.

Village headmen.

As stated in Chapter I the village *puncháyat*, which used to manage the affairs of the brotherhood, has ceased to have any official status, but it still regulates the private affairs of the community, and is always appealed to when any question arises affecting their common interests. To take the place of the *puncháyat* Government appointed headmen or lambardárs from among its leading members, and there was usually one or more headmen to each division and sub-division of the village. A cess of 5 per cent. on the land revenue is levied for their emoluments, and this sum is usually divided among them in proportion to the amount of land revenue collected by each. The office of headman is looked upon as strictly hereditary in the eldest branch of the family, and thus forms an exception to the general rule that all the sons share equally in the inheritance without regard to age. If the eldest son be dead or unfit, his eldest son, even though a minor, is considered to have a better right to the post than the second son. Mr. Channing noted at the second regular settlement that the number of lambardárs was inconveniently large in proportion to the number of proprietors and the size and land revenue of the village. The inevitable result of this state of affairs is that the majority of the lambardárs are poor and lacking in influence. Since 1878 their number has been reduced from 3,517 to 3,307 at the end of 1909, but there are still far too many, and a reduction scheme has been prepared during the recent settlement for each tahsil in accordance with the orders contained in the revenue circulars.

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Chief headmen.

The office of chief headmen or 'álá lambardár' was instituted in 1878 on the introduction of the second regular settlement. Chief headmen were appointed only in villages where there were three or more headmen. They were elected by the votes of the proprietary body subject to the sanction of the Deputy Commissioner. They represented the body of headmen, and received Government orders in the first instance, though in respect of the collection of land revenue they possessed no special authority or responsibility. They were paid by deduction of one per cent. from the land revenue of their villages. Their number was 553 in 1878 and 500 in 1904. The system was intended to give greater firmness to the village organization by concentrating responsibility on one lambardár, but very little use was made of it, and in 1909 it was ordered that vacancies among chief headmen should not be filled up, and that in its place a system of *ináms* should be introduced at re-settlement. The total emoluments of these *ináms* were limited to a quarter per cent. of the land revenue, and while it was the duty of the Settlement Officer to work out a final scheme for the whole district, appointments were to be made every five years as money became available owing to vacant álá lambardári posts not being filled up. Under the above scheme 43 inámdárs were sanctioned for this district, drawing Rs. 80 each. As at the end of 1908-09 the emoluments of álá lambardárs had fallen by not filling up vacancies from Rs. 7,932 to Rs. 5,375, a sum of Rs. 2,557 was available for the immediate appointment of 32 inámdárs. Thirty-one have been appointed, and in accordance with the orders passed by the Financial Commissioner in his letter No. 4939, dated 27th September 1909, the remaining posts will be filled by the Deputy Commissioner as soon as the necessary sum is available from the álá lambardári fund.

Inamdárs.

The duties of inámdárs are the same as those of zaildárs, and the remarks of Mr. Channing about the zaildári system introduced at last settlement are appropriate to inámdárs now:—"Unless the men are from the first kept strictly in hand, and made to understand that they have to give good work in return for their emoluments, a bad tradition will spring up, and the system will be a failure."

At last settlement the only *ináms* sanctioned were four special *ináms* for Meos and Khánzádas in the Nuh and Firozpur tahsils (letter No. 192, dated 15th February 1881, from the Secretary to Government, Panjab, to the Senior Secretary to the Financial Commissioner, Panjab). The object of these *ináms* was to compensate the Khánzáda tribe and certain clans of Meos for not holding zaildáris.

Two of Rs. 100 each were granted in the Firozpur tahsil, and two of Rs. 75 each in the Nuh tahsil. Under the orders sanctioning

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the introduction of 43 zamindári *ináms* for the district, the above four *ináms* were abolished subject to the condition that the existing inámdárs, if of satisfactory behaviour, should be appointed inámdárs under the new system for their lifetime. Three of them have been so appointed, but the fourth post, which was vacant owing to the death of the incumbent, has not been filled up.

Zaildárs.

The zaildári system was introduced at the second regular settlement in the following manner :—The whole district was divided off into *zails*. In making the division, regard was had as much as possible to the tribe and clan of the proprietors of the villages, and the tradition of old revenue divisions. In many parts of the district there was no such clear basis of division to follow, and it was found necessary first to choose the zaildárs, the necessary qualifications being respectability, hereditary influence, popularity among the headmen of the villages and usefulness to Government, and then to parcel out the villages among them. Several of the zaildárs were men of no great influence and were only appointed because no better could be found. Each received an allowance of one per cent. on the land revenue of his *zail*. This allowance was not a separate cess, but was deducted from the Government demand. Sixty-four zaildárs were appointed, drawing a total remuneration of Rs. 12,671, an average of Rs. 198 each, but this number was subsequently reduced to 63. As regards the introduction of the zaildári agency, Mr. Channing wrote the remarks quoted above in connection with the inámdári system. At the present settlement by the orders contained in Financial Commissioner's letter No. 4147, dated July 30th, 1909, the number of *zails* has been reduced to 61, and the graded system has been introduced for all *zails* excepting Rewári, Farukhnagar and the Skinner Estate. In these three *zails* the zaildár is owner of the whole land of his zail and is of better social position than the ordinary zaildár. It was therefore thought advisable to exclude them from the grading. The sanctioned scale is as follows :—

Grade.	No. of *zails*.	Fee of grade.	Total fees.
		Rs.	Rs.
I	19	275	5,225
II	19	225	4,275
III	20	175	3,500
Ungraded	3	200	600
Total ...	61	...	13,600

The rules prescribed by land revenue rule 173-A apply with one exception. One cadre has been sanctioned for the whole district instead of a separate cadre for each tahsil, and when a vacancy occurs promotion will be given to any deserving zaildár in the district, and not necessarily to a zaildár of the tahsil in which the vacancy occurs. This principle is of importance for the proper working of the system, and it should not be allowed to become a dead letter. At present the district is singularly lacking in gentlemen of substance and influence, and little attention has been paid to the warning given by Mr. Channing in the paragraph quoted above. The zaildárs have not been kept strictly in hand, and the result is that many of them are incompetent and useless. Under the graded system, if it is properly used, better results will probably be obtained.

The following statement shews the name of each *zail*, the number of villages, the total revenue, and the dominant tribes :—

Tahsil.	Zail.	No. of villages.	Annual fixed land revenue.	Prevailing caste or tribe.
REWARI ...	Dahina ...	14	25,830	Ahírs.
	Balwári ...	14	12,460	Ahírs-Rájpúts.
	Tánkri ...	15	16,410	Ahírs-Rájpúts.
	Pithrawás ...	31	20,010	Ahírs.
	Bháráwás ...	30	19,250	Ahírs.
	Dhámlaka ...	37	22,900	Ahírs and Gujars.
	Dhárubera ...	22	23,860	Ahírs and Játs.
	Turkiawás ...	28	18,880	Ahírs and Játs.
	Rewári	4	6,600	Mahájans.
	Qutabpur	28	22,860	Ahírs.
	Nángal Patháni ...	18	19,550	Ahírs.
	Jatusána	20	18,290	Ahírs, Rájpút Musalmáns and Játs.
	Guráora	20	22,770	Ahírs.
	Mirpur	28	26,940	Ahírs and Játs.
	Total ...	309	2,76,610	
PALWAL. ...	Pirthala	16	20,502	Játs.
	Dhatir	20	19,537	Játs.
	Allika	26	26,000	Játs.
	Palwal	12	26,550	Rájpút-Gorwas.
	Aláwalpur	11	19,775	Játs.
	Rasulpur	15	28,000	Játs, Gujars and Brahmans.
	Aurangábád ...	9	31,800	Játs.
	Sondhad	10	33,475	Játs.
	Hodal	7	26,475	Játs.
	Bhiduki	7	27,600	Játs.
	Likhi	14	21,538	Játs and Biloches.
	Bilochpur ...	12	37,325	Christian.
	Chándhat ...	14	25,968	Játs and Brahmans.
	Chirwári	24	16,626	Játs and Rájpút Gorwas.
	Total ...	197	3,61,171	

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Tahsil.	Zail.	No. of villages.	Annual fixed land revenue.	Prevailing caste or tribe.
NUH	Sondh	48	24,665	Meos and Ahírs.
	Sunári	36	19,826	Meos and Játs.
	Chandaíni	32	19,780	Meos.
	Nuh	31	16,123	Meos and Khanzádas.
	Ujina	29	22,424	Meos and Rájpúts.
	Bighaoli ...	29	26,956	Játs, Meos and Rájpúts.
	Kherli-Jita ...	29	32,679	Játs.
	Hathin	31	34,749	Meos and Játs.
	Bahin	24	45,125	Meos and Játs.
	Total ...	289	2,42,327	
FEROZPUR	Bukháraka	19	3,791	Meos.
	Nagina	19	21,972	Meos.
	Sákras	30	29,777	Meos.
	Madapur	18	19,898	Meos.
	Dhádoli	17	26,491	Meos.
	Bándholi	29	20,374	Meos.
	Akbarpur	22	19,694	Meos.
	Marora	14	20,802	Meos and Khanzádas.
	Bázidpur	21	14,033	Meos.
	Bisru	23	17,635	Meos.
	Singár	17	22,350	Meos.
	Bichhor	15	22,049	Meos.
	Total ...	244	2,38,866	
GURGAON	Farukhnagar ...	3	6,712	Sheikhs.
	Garhi Nathe Khán ...	20	22,687	Rájpúts, Ahírs, and Játs.
	Sultánpur	22	18,795	Ahírs.
	Garhi Harsaru ...	13	18,325	Rájpúts, Játs, and Sheikhs.
	Daulatpur-Nasirabád ...	19	20,644	Ahírs and Játs.
	Bádshahpur ...	27	29,800	Ahírs and Játs.
	Bhundsi	15	12,750	Gujars and Rájpúts.
	Hamírpur	28	21,175	Ahirs and Rajpúts.
	Bahora Kalán ...	23	28,070	Ahírs and Játs.
	Sohna	12	13,216	Rájpúts and Kaiaths.
	Kherli Lála ...	28	14,227	Gujars and Rajpúts.
	Sailáni	16	15,975	Játs, Rájpúts and Ahírs.
	Total ...	226	2,22,376	

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Watchmen.

The only remaining village officers are the chaukidárs or watchmen. They are appointed in the usual manner and in 1904 their number was 1,428. Formerly they were paid by the landowners of their villages in kind, but cash payments are now universal.

Village tenures.

The extent to which common ownership of the village lands prevails determines the form of tenure. The classification of tenures at the third regular settlement was as follows :—

Tahsíl.	Zamindari.		Imperfect Pattidári.	Imperfect Bhaiachára.	Total.
	Single laudlord.	Communal.			
Gurgáon	1	16	158	51	226
Palwál	12	3	74	108	197
Rewári	17	24	236	32	309
Núh	1	8	81	199	289
Firozpur	1	9	53	181	244
Total of the District ...	32	60	602	571	1,265

It is impossible to compare these figures with those of 1878 given in table 15 of the old Gazetteer, as the latter are classified on a different principle; but it may be stated generally that change here as elsewhere has been from status to contract, or in other words from the communal form to severalty. The strong Ahír communities of Rewári and Gurgáon still cling to the former, but amongst the Játs and Meos the tendency is towards the latter. Differences of soil and agriculture probably are to some extent responsible for this state of affairs as the soil of the *tahsils* of Palwal, Núh and Fírozpur Jhirka, which are owned by the Játs and Meos, is, roughly speaking, of uniform quality and irrigation is relatively unimportant. Consequently quantity can fairly be taken as the measure of equality. In the other *tahsils*, on the other hand, the difference in the value of the soils is enormous, and equality can only be maintained by giving each owner an equal share of good and bad lands.

Commonest forms of pattidári and bhaiachára tenures.

The commonest forms of imperfect pattidári tenure are the following. The common land of the village and of the patti as well as the land owned separately is held on ancestral shares called biswas or customary shares called ploughs. Sometimes the common land of the village is held on ancestral shares, while the common land of the patti and the land owned separately is held on customary shares. In a third form possession is the measure of right in the land owned separately, while the common

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land is held on shares. In the commonest forms of imperfect bhaiachára tenure possession is the measure of right in the common land as well as in the land owned separately, or the common land is held on equal or fixed shares, while the rest is held according to possession.

Distribution of the assessment over holdings.

The above remarks on village tenures may be illustrated by a reference to the methods employed at the recent settlement in the distribution of the assessment over holdings. The following table shews the methods adopted in the 1,228 villages placed under fixed assessment:—

Tahsíl.	Villages in which the distribution was by differential soil rates.			Villages in which the distribution was by an all-round soil rate.	Villages in which the distribution was on shares including villages owned by a single proprietor or held jointly.	Total.
	Over or inside sub-divisions only.	Throughout.	Total.			
Rewári	15	171	186	3	120	309
Palwal	2	44	46	98	53	197
Núh	1	92	93	142	35	270
Firozpur	1	173	174	44	8	226
Gurgáon	4	92	96	65	65	226
Total ...	23	572	595	352	281	1,228

The progress of severalty may be gauged by the fact that only 249 out of 1,228 villages distributed their revenue on ancestral shares throughout, as the figure 281 shewn in column 6 includes 32 villages owned by a single owner. It is natural to find that the Rewári and Gurgáon *tahsils* contain the greatest number of villages distributing their assessment in this way, while in the exclusively Meo *tahsil* of Firozpur, where the sub-division of holdings has been greatest the number is only 8.

Panápalat.

A notable instance of the survival of joint proprietorship is the custom of periodical redistribution of lands. This practice, known locally as *panápalat* (from *pana*, a block of land, and *palat*, change) prevails in several villages of the Rewári *tahsil*.

The owners of the village or more usually of a sub-division of the village, owning their land in common, divide it into several blocks (*pana*), which different bodies of them cultivate separately, exchanging blocks at the end of a fixed period, each body of proprietors cultivating all the blocks in turn. There is no universally acted on period; sometimes it is two or four or six years.

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and sometimes in the same village are found two different periods acted on. So sometimes there are two, sometimes four, sometimes eight blocks belonging to the same set of owners and exchanged about among them. Usually the blocks are fixed and separately marked off, and simply change hands in regular recognised turn at the end of each successive period; but sometimes the land is redistributed, fields which formed one block being mixed up with fields that formed another block. Sometimes the blocks of land are approximately equal; sometimes one better than another; the different sets of proprietors taking the good and bad blocks in turn. Usually the block is not cultivated by an individual proprietor, but by a number who either cultivate the block in common or divide among themselves by lot for the period of their occupation. Generally the body of proprietors who practise this custom, besides the blocks periodically exchanged, hold permanently some part of their land which is exempt from the custom. A proprietor, occupying for the time a block of this nature, cannot mortgage or sell it, but may transfer his share in the whole land, the transferee taking his place and becoming bound by the custom as he was. Strange to say, this custom has not altogether died out, but it is of course beginning to disappear. Only 38 villages now follow the custom against 58 at the second regular settlement. Sixteen villages in the Gurgáon *tahsil* practise a periodical redistribution of wells, and call it *panápalat*, but strictly speaking, this is not *panápalat*, which exists in its true form in Rewári only.

Proprietary tenures.

The distribution of superior and inferior proprietorship (*talukdári* or *álá malkiyat* and *adna malkiyat*) does not exist in this district, and all the *biswadárs*, as the members of the proprietary body are called, are of equal status. The following peculiarities may be noticed among the tenures of the district :—

It is very common for an individual proprietor, and still more so for a whole village community to set apart a small piece of land, usually two or three *bighas*, to be held rent-free for the benefit of some temple, mosque or shrine; or to give a piece of land, on similar favourable terms to a *pandit* or other person of a religious order. Such a grant is called a *dohli*, and the holder a *dohlidár*. So long as the purposes for which the grant was made are carried out, it cannot be resumed; but should the holder grossly fail to carry out the duties of his office, the proprietors can eject him and put in some one else under a like tenure.

The *bhonda* is like the *dohli*, a grant of a few *bighas* of land rent-free. The principal difference is that, while the service for which the *dohli* is granted is something directly connected with religion, the *bhonda* is given for some secular service, such as the duties of the village watchman (*chaukidár*) or messenger (*buláhar*). The *bhondadár* may be ejected on failure to fulfil the conditions of his tenure and perhaps in some cases at the will of the proprietors. It is simply an old-fashioned mode of paying for services.

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Proprietary tenures.

It will be convenient to notice here a peculiar arrangement dating from the first regular settlement by which a few only of the owners shared the profit and loss of the land revenue assessment or lease. The arrangement is thus described in Mr. J. (afterwards Lord) Lawrence's report on the *pargana* of Rewári.

"It is also very usual for the málgozárs, by general consent, to become responsible for the revenue, and like sole proprietors or farmers, realize from the joint proprietors and the under-tenants the due agreed on. With them rests the profit and loss of the lease however; should they fail, the village is still responsible. The fact is, that the lease is accepted by all the proprietors on their own account, and the subsequent arrangement is an affair between the individuals of the community, with which the Collector has no concern. In such cases the realizations are all made in kind, or *zabti*.

The practice seems to be peculiar to the *parganah*; at least, I do not recollect observing it elsewhere. It appears to have arisen from Rewári having been during so many years in the hands of the Rájas, who invariably realize their rents by *batái* and *kunkoot*. When the villages were separately assessed, the people, having a predilection for the practice, continued it among themselves.

The custom is so far objectionable that the profits becoming the rights of a few individuals at the expense of the community, will thus render its members poorer than if they shared the profits. But, on the other hand, it gives the málgozárs a strong and decided interest in the general improvement of the estate, by which they will endeavour to increase the quantity and quality of the cultivation. It may indeed be urged that if the profit belonged to all the proprietors, the same motive which affected a few would operate on all. The fact, however, is, that what is the interest of all becomes the special duty of none, and, therefore, is more likely to be neglected than when entrusted to a few. Moreover, in a part of the country like this, where land may almost be said to be at discount, the competition is for cultivators, who are infinitely more easily obtained by men who, from their situation, are likely to possess wealth and local influence. Nor will the málgozárs be anxious to reap an immediate profit at the expense of the village; their interest in its welfare is permanent, and they would sooner assist their poorer brethren by small advances and timely delay, than, by undue rigour, exact the utmost dues. In cases where a well is sunk, or any other decided improvement made, the málgozárs would certainly reduce the rates and allow the benefit of the work. Indeed, I recollect a case in which a mere under-tenant was treated with consideration, and paid lighter rates than those prevailing, solely because his ancestor had built a well in the area of the village.

We must also recollect that it is more advantageous for a poor man to pay, in a series of years, a large amount in kind, than a more moderate one converted into money. To him is not of so much importance the actual amount as the manner and time of payment. In an abundant year, though highly taxed, he can spare it without distress; while in an unproductive season, as he has scanty crops, so he is called on to give little. He has neither the trouble nor expense of conveying his produce to a distant market; nor is he ever called on, by a premature demand, to forestal his crops. The variations of seasons, the accidents of storms, and other misfortunes to which crops are liable are thus alleviated.

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Proprietary tenures.

The farmers and málgozárs benefit by the system; for, if possessing capital, or indeed ordinary foresight, they can make good the losses of one year by the profits of another, so that they obtain a larger return; it is of less consequence to them if that profit is irregularly collected. In short, it would appear that when the proprietors are numerous and therefore independent of pre-cultivation where the soil is rich, the irrigation abundant, and the crops certain, it is preferable that the proprietors retain the management and pay by *bách*. When, however, the proprietors are few, when cultivation depends on people of other villages where the proprietors are poor, or where the crops are uncertain, in all such instances I think that the village prospers more when in exclusive hands of the málgozárs."

The rates at which the men who took the profit and loss under this system, collected from the other proprietors, were generally as high as those taken from most tenants, and so the proprietors in most instances applied at the second regular settlement to be allowed to re-engage in the usual manner and were allowed to do so. At the second settlement only about 10 villages continued the system while at the third settlement the number was reduced to three, Bhárávas and Shadipur in Rewári and Manauta in Firozpur. In Bhárávas the survival of the system has led to much litigation. *Malkíyat kabza* and occupancy and non-occupancy tenancies call for no special mention.

Land revenue under native rule.

The earliest account of the land revenue system of the district which has come down to us is contained in Fraser's Statistical Report of Gurgáon (1849).

In this report no clear account is given of the system under native rule, but as far as can be gathered, estates were managed *khám*; and *amals* were appointed who collected each year in cash as much as was possible with regard to the character of the harvests. No record of the actual land revenue demand of the years before annexation exists except in the case of one or two *parganahs*.

The extracts from Mr. Channing's assessment reports given in the following pages explain the constitution of each *tahsil*, describe the early settlements and their nature and their working and note the state of each as it stood when he came to revise the assessment, and the development of resources which had taken place.

Early settlements under British rule.

As each *parganah* came under British rule it was either summarily settled for a few years, or held, as it is called, *kham*, the Collector managing the whole like one estate and making from it what collection he could, no regular engagement being entered into with the proprietors. As Mr. Fraser remarks in his Report, the district has been formed so gradually that "it is not easy to "describe in any brief statement its fiscal condition from the "time when part of it first came into our possession, to the date "of its present form." Part of the district has been held since 1803. A large part did not come under British management till

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Early settlements under British rule.

1837, and great additions and changes have since been made. Regular settlements began to be set on foot in 1836-37, and by the close of 1842 every *parganah* had been brought under a regular settlement. But even here great confusion is caused by the fact that the settlement of each *parganah* was concluded separately and no one date can be assigned for the completion of the settlement of the district. The following list gives the date of the final report on the settlement of each *parganah* :—

Jhársa	18th	April	1836
Sohna	13th	February	1842
Bahora	4th	August	1838
Rewári	22nd	July .	1838
Sháhjahánpur	25th	July	1838
Nuh	27th	July	1841
Hatín	11th	June	1841
Táoru	30th	November	1837
Revised ...	21st	December	1841
Palwal	13th	November	1842
Hodal	3rd	January	1842
Púnahána } revised...	5th	September	1838
Firozpur }	17th	May	1841

The Settlement Officers employed upon the work were Mr. M. R. Gubbins, Mr. J. Lawrence (Lord Lawrence), and Mr. G. C. Barnes. The whole of the settlements were sanctioned by the Government of the N.-W. Provinces, and by Act VIII of 1846, the 1st of July 1872 was fixed as the date when all the settlements should expire. The subjoined table, taken from Mr. Fraser's "Statistical Report" gives for each *parganah* the revenue demand for the year preceding its settlement, and the amount of the assessment fixed :—

Names of Parganahs.	No. of Villages.	Former Revenue.	Present Revenue.
Jhársa	103	82,924	81,839
Páli	27	30,684	25,326
Sohna	169	1,33,261	1,08,698
Táoru	55	21,904	16,458
Rewári	286	2,51,472	2,50,465
Bahora	33	24,892	27,676
Sháhjahánpur	9	8,931	9,287
Palwal	167	1,92,082	1,72,737
Núh	71	91,698	72,442
Hátín	119	1,23,051	92,285
Hodal	28	70,857	56,265
Púnahána	101	69,166	58,533
Firozpur	106	55,862	1,26,375
Total	1,274	11,56,786	10,90,388

Tahsil Palwal.

The *tahsil* of Pawal, as at present constituted, is formed out of the former *parganahs* of Hodal, 28 villages; of Palwal reduced to 146 villages, by the transfer of 21 villages to Náh and Delhi;

of 16 villages from *parganah* Sohna; of four villages now under first regular settlement, confiscated in 1857 from the rebel Rája of Ballabgarh, and of two villages transferred from Bulandshahr in 1872.

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Parganah Hodal.

The *parganah* of Hodal on the conquest of Delhi was given in *jágír* to Muhammad Khán Afrídi, for military service under General Lord Lake, and lapsed to our Government on his decease in 1220 *Fasli*, corresponding with 1813 A.D. The *parganah* on lapsing was chiefly waste. With the exception of the large Ját estates, the whole country was uncultivated. For the *Fasli* year 1220, the *khám* collections for the *parganah* amounted to Rs. 61,403 and in succeeding years to Rs. 51,584. The first settlement was concluded by Mr. Wilder, principal assistant for five years from 1224 to 1228 *Fasli*, and reached in the aggregate to Rs. 61,545. The second settlement, made by Mr. Cavendish, for a period of 10 years from 1229 to 1238, gave a *jama* amounting in the last year of the lease to Rs. 66,394, inclusive of *mukaddami*. On the expiration of this settlement, Mr. Campbell renewed the lease till formal investigation should take place, which was postponed from year to year until Mr. M. Gubbins, under Regulation IX of 1833, fixed the assessment, including the annexed estate of *mauza* Bhaduki, during the season of 1838 A.D. at Rs. 69,922. But more unfavourable seasons followed, and Mr. Gubbins, who had in the interim left that district, revisited the *parganah* and revised his assessment, giving a reduction of Rs. 13,657, and leaving a *jama* of Rs. 56,265, a sum based on the average collections of 10 years. This was the settlement in force in 1875, the demand being Rs. 55,953.

Parganah Palwal.

At the conquest of the Delhi territory by Lord Lake, this *parganah* was given in farm to Nawáb Murtaza Khán, of the city of Delhi, at a quit-rent of Rs. 45,000 per annum, and at his death in 1225 *Fasli* (A.D. 1818) was taken under our direct management. The *parganah*, however, as then constituted, differed considerably from the form it afterwards took. After a few years of direct management, Mr. Cavendish assessed the *parganah* in 1228 *Fasli* (A.D. 1820-21) at Rs. 2,03,346, rising in the fifth and last year to Rs. 2,54,200. The *parganah* was made over to us in a wealthy condition, and this extravagant *jama* was realized with but trivial balances for four years. But in the fifth year a balance of Rs. 1,03,736 accrued. A new settlement for a like period was then formed, but the remissions given were inadequate. At its expiration Mr. G. Campbell again attempted the plan of progressive assessment, but bad harvests brought about heavy balances, until the memorable drought of 1245 *Fasli* (1837-38) gave the last blow to the decaying prosperity of the *parganah*. It was then assessed by Mr. John Lawrence, "who," writes Mr. Barnes, "undoubtedly rated the resources of the district too highly, and "misled (if I may so presume to speak of an officer of his known

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Parganah Palwal.

"capacity) by the abundance of available waste which each village "possessed, assessed each estate at a much higher value than its "cultivated area could be brought to pay. Mr. Lawrence's "assessment amounted to Rs. 2,31,526, the *jama* previously being "Rs. 2,46,413." But again the settlement broke down, the *zamíndárs* were reduced to "extreme destitution, apparent in their "want of cattle, implements of husbandry, and of the commonest "necessaries of life." Accordingly, in 1842 Mr. Barnes resettled the *parganah*, reducing the assessment first to Rs. 1,92,082, and then to Rs. 1,72,737, or, excluding *jágír* villages, to Rs. 1,65,255. Thus in six years the Government demand had been reduced by no less than Rs. 81,158. In the 146 villages still attached to the *tahsil* Mr. Barnes' settlement amounted to Rs. 1,43,045. It is this settlement which has just been revised. The demand of its last year of currency was Rs. 1,43,300.

Sohna villages.

The revenue history of Sohna was too complicated to be given by Mr. Barnes. The 16 villages now connected with this *tahsil* were assessed first at Rs. 7,444, exclusive of two *jágír* villages, then at Rs. 7,889, excluding a third village in addition to the former two; then the same villages at Rs. 7,572, and finally the whole 16 were assessed by Mr. Barnes in 1842 at Rs. 9,909.

The four villages which formerly belonged to the Rájá of Ballabgarh were after annexation summarily settled at Rs. 6,720, and the two estates which have come over from Bulandshahr were assessed at Rs. 312.

Under the former settlement in the three years 1839, 1840, and 1841, one village of Játs and 7½ villages of Gújars were forfeited or sold for desertion and arrears; but with the new settlement of 1842 the financial history of the *tahsil* assumes another complexion. Writing (apparently in 1849) on *tahsil* Palwal, Mr. Fraser speaks of the relief which had been afforded by Mr. Barnes' settlement, and proceeds to state:—"In the last "year too (nor was this by any means remarkable as a favourable "agricultural season) the revenues of Palwal were collected "without the least difficulty. There was not a single *dastak* "issued, nor did there remain at the end of the year a single "farthing of balance." In Hodal the state of affairs was not so favourable; two villages had been sold, two farmed, and two taken under direct management. But Mr. Fraser writes:—"I do not "consider this to have been the fault of the settlement, which "seems to me to have been conducted on just and easy principles, "but of the wretched seasons with which it has had since to contend." The state of this *tahsil* from the Mutiny till the recent settlement was one of very great prosperity. Except in the famine year of 1860-61, when remissions to the extent of Rs. 5,079 were granted, balances and remissions were unknown. There were no alterations of demand except those arising from the ordinary causes, such as alluvion and diluvion, lapse of

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revenue assignments, and the taking up of land for public purposes. Nor are the causes of this prosperity far to seek. The reduction of assessment had had time to produce its full effects, cultivation had largely extended, communications had improved, and there was a sturdy and industrious population ready to make the best use of their advantages.

Increase in resources of tract.

During the 33 years that had elapsed since Mr. Barnes' settlement, the resources of the *tahsil* had in every way been largely increased. The construction of the East Indian Railway, which runs through the neighbouring districts of Bulandshahr and Aligarh, had thrown open a wider field for the export of cotton and grain. There had been a large rise in prices, especially during the last 15 years; cultivation had increased by 46 per cent., and the population, if the statistics can be trusted, had increased in an astonishing ratio. A comparison of the former and present statistics of the *tahsil* gives the following results :—

Chaks.	INCREASE PER CENT. IN		
	Area cultivated and fallow.	Well-irrigated area.	Population.
Bángar	47	64	89
Khádar	61	102	44
Bángar Khádar	70	73	78
Bhuder	35	156	79
Dahri	12	54	41
Percentage ...	46	69	81

The value of well-irrigated land may be taken to be double that of unirrigated land. If, then, the increased area under wells be added to the actual increase in cultivation, we get the following percentages of increase :—

Chak Bángar	52
Do. Khádar	73
Do. Bángar Khádar	80
Do. Bhuder	43
Do. Dahri	18
Total	52

Tahsil Firozpur.

Of the 229 villages of this *tahsil*, as at present constituted, 194 belonged to the original *parganah* of Firozpur and Púnahána, which having been conferred in *jagír* by Lord Lake on Nawáb Ahmad Khán, were forfeited in 1835 by his son, Shams-ud-dín Khán, owing to his instigation of the murder of Mr. Fraser at Delhi in 1835. Eighteen villages formed part of *parganah* Hatín, and twelve villages part of Núh. Firozpur and Púnahána lapsed in the *rabi* of 1243 *Fasli* (A. D. 1835), and having been in great

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measure settled in 1835 and 1836 by Messrs Gubbins and Masson, the whole of the assessments were after revision reported as a summary settlement by Mr. M. Gubbins in 1837.

Tahsil Firozpur.

From that officer's report, it appears that the net average collections of the land revenue in both *parganahs* for the last twenty years of the *Jágírdárs*' management, including Rs. 14,700 on account of *abwábs* or extra imposts, had been Rs. 2,25,700 per annum out of an average demand of Rs. 2,45,700. The assessment of the summary settlement in these villages as finally submitted for sanction amounted to Rs. 2,14,819, *plus* Rs. 10,772 *muqaddami* or headmen's allowance, the total being Rs. 2,25,591. In the following year 1838, or 1246 *Fasli*, a regular settlement of the *parganah* was concluded by the same officer. This settlement took up the former leases, which had been given for various periods, remissions being given at once, and enhancements commencing from the expiry of the terms previously fixed. The result was to substitute for the demand of 1245 *Fasli* which amounted to Rs. 2,25,281, an initial demand for 1246 *Fasli* of Rs. 2,22,213 to rise by 1255 *Fasli* to a final demand of Rs. 2,33,264. In 1841 Mr. Gubbins himself reported that these assessments were too severe, that both *parganahs*, and especially Púnahána, had deteriorated much since settlement, and that immediate and permanent relief must be granted. In accordance with his representations the *jama* of Firozpur was reduced by Rs. 30,665, or 19½ per cent., and that of Púnahána by Rs. 17,691, or 23⅛ per cent., leaving the Firozpur demand at Rs. 1,26,375, and that of Púnahána at Rs. 58,533, total Rs. 1,84,908. Twelve villages from *parganah* Núh, assessed at Rs. 10,500 and twelve from *parganah* Hatín, assessed at Rs. 7,676, were added to the *tahsil*, raising the demand to Rs. 2,03,084. In two estates, a reduction of Rs. 222 was granted on account of deteriorations through deposit of sand, and other slight diminutions of assessment have resulted from the taking up of land for public purposes; the *jama* of the whole *tahsil* was Rs. 2,02,917 at the expiry of the settlement.

Working of the settlement.

In the statistical account of Gurgáon Mr. Fraser writing about 1849, states that the settlement of both Firozpur and Púnahána had worked well, and were favourable to property. The table of mortgages shows that 8 per cent. of the area of the *tahsil* is under mortgage, in a total sum of Rs. 3,88,954, of which Rs. 2,48,506 has been lent by members of the agricultural class. The average of the mortgage money per acre is nearly Rs. 25. The statement of balances and remissions from 1857 to 1873 shows that, with the exception of the balances and remissions due to the famine year of 1860-61, the Government demand has been collected with very great regularity. The few other cases of balance were occasioned in two instances by destruction of crops from hill streams, in three by deterioration from the deposit of sand, and in every other case by excessive floods, which were most frequent in the villages

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bordering on the Kotla *jhil*. The above facts are sufficient to prove that although the settlement pressed rather heavily on individual villages, yet the assessment had, on the whole, worked well. Transfers by sale have been very few; mortgages are not, except in a few instances, oppressive; and the revenue has been regularly and easily collected.

Increase of resources since settlement.

The total population by Mr. Fraser's census in 1845 was 79,989; in 1868 it was 121,972, the increase being 41,983, or 52·5 per cent.; in the agricultural population only the increase was 16,166, or 29·3 per cent. An analysis of the cultivation and irrigation comparison gives the following results:—

CIRCLES.	Chiknot.	Mandikhera.	Landoha.	Bhúder.	Púnahána.	*Tahsil.*
Increase or decrease in cultivated and fallow area with percentage.	+ 4,739 35	+ 1,377 12	+ 4,533 21	+ 10,207 36	+ 19,369 47	+ 40,223 34
Increase or decrease in total irrigated area with percentage.	+ 3,294 63	− 5,673 55	− 1,402 11	− 2,290 26	+ 1,637 51	− 4,434 11

The circles in which a decrease of well-irrigation is shown comprise those low-lands of the Firozpur valley in which, while in favourable seasons they are flooded by the Landoha, the various hill torrents, and the drainage water of the higher land around, in times of drought, when the natural irrigation has failed, unbricked wells are constructed in large numbers. These fall in with the first flood, and cannot be reconstructed until a period of dryness has restored sufficient stability to the sub-soil. Mr. Gubbin's settlement was made in a year of drought, and he wrote in his report:— "Well irrigation having in the present season of drought been "pushed to its utmost, the record of that class shows in most cases "the extreme amount of irrigation of which each *mauza* is capable." The measurements of the current settlement having been partly conducted in a year of unusual flood, it is not surprising that different results have been obtained. The circles in which a decrease of the naturally irrigated area is shown are those in which this irrigation is mainly dependent on the Landoha. It appears that the Dáhar lands were over-estimated, and not only so, but it is fairly certain that the floods of the Landoha have of late years diminished in frequency and extent, nor is this fact at all surprising. As cultivation increases in Alwar, the supply of water from surface drainage must diminish, and the number of temporary *bands*, with which the Gurgáon authorities would find it impossible to interfere, will increase.

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Tahsil Núh.

Of the 311 villages now constituting the *tahsil*, 56 at last settlement formed the *parganah* of Táorú, 108 were contained in the *parganah* of Hatín, 66 in that of Sohna, 60 in that of Núh, 11 in that of Bahora, and 10 in Palwal. The following table shows the distribution of these villages in the present assessment circles :—

Circles.	No. of villages.	No. of Villages formerly contained in—					
		Táorú.	Sohna.	Hatín.	Bahora.	Palwal.	Núh.
Táorú	90	56	23	...	11	...	...
Bángar	105	...	3	86	...	10	6
Dáhar	116	...	40	22	...	...	54
Total ...	311	56	66	108	11	10	60

Parganah Táorú.

This *parganah* was, on its annexation in 1803, conferred on the Bhartpur Chief in *jágír*, and it remained with him until 1826. It was kept under direct management for two years and then assessed by Mr. Cavendish at Rs. 29,937. "The assessment stood "but one year, when nearly a fifth of the villages broke down and "their assessment was reduced. From that period until 1240 "*Fasli* (A.D. 1832-33), when the assessment was raised, it paid "pretty regularly. From this excess *jama*, with the succeeding "drought years, the *parganah* entirely broke up ;" and when Mr. (Lord) Lawrence settled the *parganah* in 1837, he found, during the preceding nine years, the average demand to be of Rs. 28,026, the average realizations Rs. 26,118, and the average balance Rs. 1,908. Mr. Lawrence reduced the assessment from Rs. 29,079 to Rs. 24,700, or 15·1 per cent. But even after this reduction, balances aggregating in four years Rs. 9,089 occurred, and three villages having been transferred to Sohna, Mr. Barnes in 1841 reduced the assessment of the remaining 52 estates from Rs. 21,975 to Rs. 16,458, or 25·1 per cent. Three *jágír* villages not included in the above assessment were settled by Mr. Routh in 1852 at a *jama* of Rs. 915.

Parganahs Bahora and Sohna.

Of the villages of Bahora included in this *tahsil*, ten were assessed first at Rs. 5,035, then at Rs. 4,619, then at Rs. 4,636, and finally by Mr. Lawrence in 1838, at Rs. 4,863 ; the eleventh, a *jágír* village, being assessed by Mr. Routh in 1852 at Rs. 1,710, and the Sohna villages, after being assessed at Rs. 53,695, Rs. 58,031 and Rs. 57,055, were finally settled by Mr. Barnes at Rs. 40,830.

Parganah Núh.

For three years after the annexation, in 1803, the *parganah* of Núh was farmed to Ráo Ṭej Singh of Rewári, and in 1809, it was settled by Mr. W. Fraser. In 1841 a revision of settlement was

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Parganah Núh.

undertaken by Mr. Barnes: he found the *jama* at Rs. 91,698, and the average collections of 20 years, realized with great difficulty, were Rs. 86,170. He wrote, "from personal observation of the "circumstances of each village I can bear testimony to the general "poverty and want of comfort apparent, with but few exceptions, "throughout the *parganah*;" and he considered it to be heavily assessed. The result of his settlement was a *jama* of Rs. 75,137, being a reduction of Rs. 16,561, or 18·1 per cent. In the villages still included in the *tahsil* Mr. Barnes' assessment amounted to Rs. 61,912.

Parganah Hathín.

Hathín was held on an *istamrár* of Rs. 30,000 per annum by Faizulla Beg Khán from 1803 to 1823. It was then settled by Mr. Cavendish; and after undergoing various changes by transfer of villages was re-settled by Mr. Barnes in 1841. In his report he writes:—

"The gross *jama* of the *parganah* for the year immediately preceding the settlement was Rs. 1,23,051. The average collections of 17 years, from the date of the escheat of the *parganah* to the close of the last year, was Rs. 1,07,220, and of the last ten years Rs. 1,05,679. That the amount of these collections was too high to adopt as a fair assessment may be inferred from the difficulty and detriment to the *parganah* with which it had been collected; from the prevalent practice of desertion from the absence of bidders at the public auction of estates; and from the meagre and comfortless circumstances of the people."

The result of his settlement was an assessment of Rs. 92,283, being a reduction of Rs. 30,768, or 25 per cent. on the former *jama*, of 14 per cent. on the average collections of the last 17 years, and of 12½ per cent. on the average collections of the last ten. In the 108 vilages still belonging to this *tahsil*, the assessment thus fixed amounted to Rs. 84,607.

Working of the settlements.

The assessments of the ten Palwal villages, after having been fixed at Rs. 13,280 and Rs. 14,264 and Rs. 10,330, were reduced by Mr. Barnes in 1842 to Rs. 7,877. Writing in the Statistical Account of Gurgáon, published in 1849, Mr. Fraser speaks well of the working of all these settlements. Next to *tahsil* Firozpur, Núh is the most heavily mortgaged part of the district. But the amount of mortgage in a tract does not depend solely, or even principally, on the weight of assessment. The conditions which are perhaps most unfavourable to mortgages are the co-existence of a fairly heavy, but not absolutely overwhelming, assessment with a frugal proprietary: thus in Rewári, where these conditions exist, mortgages are extremely light; while the conditions in *Chak* Dáhar of this *tahsil*, where the mortgages are heaviest of the three circles, are such as would naturally tend to their growth, for there is a fairly light assessment making land valuable as a security, an improvident body of owners, who spend the produce of a good year in place of saving it, and a liability of large areas to occasional submersion, the

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Working of the settlements.

owners being then driven to the banker for the means of subsistence. Almost all the villages thus liable to excessive inundation, however lightly assessed they may be, are from the operation of these causes heavily mortgaged. The alterations in assessment since the last settlement have been very slight and are due to the ordinary causes of variation, such as taking up land for public purposes. In *Chaks* Táorú and Bángar the only balances (except a few which were merely nominal, being caused by the taking up of lands by Government) were those due to the drought of 1860-61, while in *Chak* Dáhar the large balances and remissions are owing to the liability of many villages to excessive inundation. The revenue has been easily collected.

Comparison of past and present state of *tahsil*.

Thus the existing assessments are the result of reductions made some thirty-five years ago, amounting to diminution of the Government demand on the whole *tahsil* by 27 per cent.; during the course of settlement, cultivation has increased by 42 per cent., irrigation has expanded and the value of produce has risen. The increase in population has kept pace with the increase in cultivation. Sales have been few, mortgages are fairly light, except in one circle where the circumstances are exceptional; the revenue has been, except in the inundated tracts, regularly collected, and Government was fairly entitled to an increased revenue, while on the other hand the character of the population and the great division of the ownership of the soil made it necessary to avoid too large an enhancement of the assessment.

Tahsil Gurgáon.

Of the 241 villages now constituting the *tahsil*, 34 were added to the district after the Mutiny; seven were transferred from Delhi, four before 1846, and three in 1863, and the remaining 200 were at last settlement comprised in the *parganahs* of Jhársa, Sohna, and Bahora. The following table shows their distribution among the circles:—

Assessment Circle.	Jhársa villages.	Sohna villages.	Bahora villages.	Delhi villages.	Villages annexed after Mutiny.	Total.
Najafgarh *jhil*	8	...	...	4	...	12
Adjoining Dáhar	9	...	...	...	...	9
Gurgáon	42	...	...	...	...	*42
Sihi	18	5	...	...	...	*23
Hill	10	12	...	...	...	22
Sohna	...	26	...	...	...	26
Sailáni	...	27	...	...	...	27
Farukhnagar	13	...	...	2	13	†28
Sáhibi	...	...	...	...	17	17
Kásan	...	8	3	1	...	12
Bahora	...	...	19	...	4	*23
Total	100	78	22	7	34	241

* Two estates afterwards united into one.
† Two estates afterwards united into one, and one estate transferred to Rohtak.

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Parganah Jhársa.

The original *parganah* of Jhársa or Bádsháhpur, after having been for nearly sixty years in the possession of the Begam Samru, lapsed in 1836, and was summarily settled by Mr. C. Gubbins. This settlement was afterwards revised by the late Lord Lawrence, but, owing to his transfer, was reported by Mr. C. Gubbins in 1839, and finally, the papers having been returned for corrections, by Mr. Barnes in 1840. The *parganah* as summarily settled by Mr. Gubbins contained 78 villages. It appears from his report that, until the last two years before the lapse, collections had been always made by the Begam's agent on a yearly estimate of the produce. In the famine years of 1241 *Fasli* (A. D. 1833-34), this was not found a profitable method of collection, and was commuted to a demand fixed for three years, which, being harshly exacted during the following years of scarcity, led to the desertion of many villages. Mr. Lawrence in his report states that when the villages were assessed annually, the actual demand was seldom restricted to the amount fixed; if more could be collected, and, during the latter years of the Begam's life, the *parganah* was pretty much at the mercy of her agent, who seldom failed to reap a plentiful harvest. On lapsing, the *parganah* was generally impoverished, and the villages and their inhabitants bore all the appearance of bad management. The average collections during the last ten years of the Begam's management had been Rs. 66,858, and the assessment made by Mr. Gubbins in 1836 amounted to Rs. 70,610.

This settlement was immediately succeeded by that of Mr. Lawrence. The *parganah* as settled by him consisted of 101 villages; of these, 78 with six new estates since formed were those settled by Mr. Gubbins, 12 had been transferred from the neighbouring *parganahs* of Sohna, Páli, Pakal, and Najafgarh, and five villages were in *jágír*. Mr. Lawrence's settlement dealt with 96 villages, of which three have since been transferred to Delhi; in the remaining 93 the existing assessment was Rs. 78,090, which he decreased to Rs. 77,873. The *jágír* villages increased to six by partition of an estate lapsed in 1848, and were settled by Mr. Routh at Rs. 8,998, raising the Government demand to Rs. 86,871, to which must be added Rs. 664 for lands reclaimed from Najafgarh *jhil*, and formed into a separate village in 1860, making a total of 100 estates assessed at Rs. 87,535. The revenue demand of 1875 was Rs. 85,836, being a decrease of Rs. 1,699, of which Rs. 908 was remitted from deterioration and over-assessment, the rest from ordinary causes, such as land being taken up for public purposes.

Parganah Sohna.

Parganah Sohna first came into British possession in 1803. After having been entrusted for short periods to the state of Bhartpur and Ráo Tej Singh of Rewári, it was about 1808 settled by Mr. Fraser. In 1842 Mr. Barnes wrote:—

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Parganah Sohna.

"It is impossible to carry on any connected history of the fiscal changes which have taken place in the *parganah.* There have been no series of settlements to mark by regular steps the advancement or retrogression of the revenue. Moreover, the *parganah* in its present shape has received so large an addition to its area and *jama*, that any reference to its revenue before these changes were effected would scarcely be intelligible. The *jama* of the *parganah* for the year preceding settlement was Rs. 1,33,261. The average collections of the past 17 and 10 years amount, respectively, to Rs. 1,13,908 and Rs. 1,18,357; with the exception of Palwal, Sohna was undoubtedly the heaviest assessed *parganah* in a district where no assessment was moderate, and the condition of the people proportionally destitute. In February 1839, when Mr. C. Gubbins joined as Collector, there were no less than 47 villages in this *parganah* either entirely or nearly deserted. The number of instances in which recourse has been had within the last few years to the heaviest punishment in the power of the authorities to inflict for desertions and non-payment of revenue must be regarded as a proof of over-assessment. The penalty of sale was seldom resorted to, for the reason that no purchaser could be found to risk his capital."

This over-assessment of the *parganah* had, as Mr. Barnes showed, caused in eight years a decrease in the cultivated area of nearly 27 per cent. He, therefore, reduced the assessment of the 169 villages then contained in the *parganah* from Rs. 1,83,261 to Rs. 1,01,135, being a decrease of $11\frac{1}{4}$ per cent. on the collections of seventeen years, of $14\frac{1}{2}$ per cent. on the collections of the last ten years, and of 24 per cent. on the former Government demand; in the 78 villages now attached to this *tahsil*, Mr. Barnes reduced the assessment from Rs. 61,098 to Rs. 47,103, or 23 per cent. The demand of 1875 was Rs. 46,942, being a decrease of Rs. 161 due to ordinary causes.

Parganah Bahora.

"*Parganah* Bahora was originally granted in 1803 by the British Government to the Bhartpur Chief and was resumed in 1805 with other grants. It was first farmed to Ráo Rám Bakhsh, brother of Ráo Jai Singh, the *Istamrárdár* of Rewári. It was assessed in 1216 *Fasli* (A.D. 1808) by Mr. W. Fraser at a very moderate *jama*, averaging not more than Rs. 12,000 for three years. In the second settlement, however, the revenue was raised more than 50 per cent. for the first year and nearly 100 for the second. The consequence was that 15 of the 26 villages which then composed the *Khalisa* portion of the *parganah* were leased to farmers. This assessment was realized with considerable punctuality, but in that which succeeded, the *jama* was further raised to Rs. 32,424, or nearly 50 per cent. on the past assessment, which had been enhanced so suddenly. All the villages, except five, were given to farmers, some of whom, being men of property, made good their engagements. However

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Parganah Bahora.

the *parganah* from this period generally fell into balances, and the assessment was reduced for an interval; but it did no good, being immediately raised. Every year balances occurred, till at last the *parganah* was brought under *khám* management, though nominally assessed. In 1825 Mr. Cavendish revised the assessment, and reduced it to Rs. 24,310, at which it has with trifling variation ever since remained; for though the leases were only granted for five years, on their expiration it was continued to be paid till 1240, when Mr. Bacon assessed the *parganah* for ten years at a trifling increase. From the period of Mr. Cavendish's assessment, the *parganah*, which was then much impoverished and half deserted, has steadily improved, and the people are, now, perhaps more affluent than those of any other part of the district."

So wrote Mr. Lawrence in 1838. The average demand for the last thirty years had been Rs. 25,953, the average collections Rs. 23,397; the existing assessment on the *Khalisa* villages was Rs. 24,892, which Mr. Lawrence raised to Rs. 27,676, or about ten per cent. The *parganah* then comprised 33 villages, three of which were in *jágír*. Two of these latter were assessed by Mr. Lawrence at Rs. 2,708, raising the total demand to Rs. 30,384; while the third was assessed by Mr. Routh in 1848 at Rs. 2,528, raising the total demand to Rs. 32,912. Of these 33 villages 22 are now included in this *tahsil*. Including the village assessed by Mr. Routh, their *jamas* as fixed at settlement amounted to Rs. 26,339. The assessment of 1875 was Rs. 25,908, being a decrease of Rs. 431, mainly due to deterioration of lands by sand deposits from the Indori stream.

New territory.

Of the 34 villages annexed after the Mutiny, 27 were of the *parganah* of Bádli, which had been part of the State of Jhajjar, three had been held by the Nawáb of Farrukhnagar, and four had belonged to the King of Delhi's *tahsil*, Kot Kásim. The Bádli villages were, on the confiscation of the Jhajjar State, summarily assessed by Mr. Campbell, the Deputy Commissioner of Rohtak, who reduced the demand from Rs. 36,333, at which it stood under the Nawáb, to Rs. 27,746; subsequently measurements were commenced and completed in 1863; and the assessments revised in 1864 by Major Cripps, Deputy Commissioner of Gurgáon (the villages having been transferred in 1860), who further reduced the demand to Rs. 26,720. The demand of 1875 was Rs. 26,713.

Working of settlement.

Mr. Fraser, Collector of Gurgáon, wrote, in 1849 :—

"*Parganah Jhársa.*—I discover one sale and two transfers for arrears of revenue since the revision of settlement; and, considering the number of villages in the *parganah* and the seasons with which they have since settlement had to contend, I believe that this will be deemed to afford a satisfactory proof that the settlement was conducted on principles favourable and easy

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Working of settlement.

to the people. *Parganah Sohna.*—Since the revision of the settlement took place, I do not observe that a single change of property produced by our demand has taken place, and this fact is, I hope, sufficient to prove that the settlement has worked well since its conclusion. *Parganah Bahora.*—That the settlement has worked well may be inferred from the fact of there having occurred, since its conclusion, no changes of property, and that the revenue has generally been collected with ease to the people."

It appears that in the sixteen years from 1859 to 1874, the total balances amounted to Rs. 74,516, and the total remissions to Rs. 37,095, being an average percentage on the annual assessment of 2·3 of balance and 1·1 of remissions. During the early part of this period the newly-annexed villages had not been regularly assessed, and the scarcity of 1860-61 unfavourably affected the collection. If the first five years be excluded, it will be found that during the last eleven years before re-settlement the total balances had been Rs. 20,689 and the remissions 11,690, of which Rs. 13,034 and Rs. 10,825 respectively had occurred in the villages surrounding the Najafgarh *jhíl*: thus in the other ten circles the balances during the last eleven years had been only Rs. 7,655 and the remissions Rs. 865, or 0·4 and 0·04 per cent., respectively, on the annual *jama*. In no case had it been found necessary to attach or sell land in order to enforce the payment of the revenue, and only in eleven instances had goods even been attached, and in one case a headman taken into custody. It is evident that the revenue had been collected with ease and punctuality.

Increase in the resources of the *tahsíl*.

The East Indian Railway has brought the whole district into more direct and easy communication with the markets of the North-West Provinces; and the Rájputána (State) Railway opened in 1873 traverses the *tahsil*. This Railway, while benefiting the country generally, has, by supplanting their carts, diminished the resources of not a few Ahír villages situated on the road between Delhi and Rewári. The main causes of the increase in the resources of the *tahsil* will be found in the rise of prices, in the increase of population, and in the extension of cultivation.

Tahsil Rewári.

Parganah Rewári.

Rewári first came under British rule in 1803: it was then suffering from the mismanagement produced by the disorganization of the Mughal Empire, and the collections often fell short of Rs. 1,00,000. It was at first given in *jágír* to the Mahárája of Bhartpur, but was resumed in 1805, and was then farmed to Jai Singh, Ahír, with whom it remained until the end of 1216 *Fasli* or 1808-9 A.D. With the exception of 58 villages, which had been bestowed in *istamrár* tenure on Jai Singh, and a few other *jágír* estates, the *parganah* was then settled by Mr. W. Fraser at Rs. 2,14,504: the system of assessment followed seems to have been that of settling the villages with the highest bidders, and this procedure being aided by the feuds of the people,

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Parganah Rewári.

the result was over-assessment so great, that Mr. Lawrence writes—"In going over the records, one is often amazed at the excessive assessments which have been realised." In spite of the occasional lapse of revenue grants, the collections steadily decreased from Rs. 2,14,504 in 1217 *Fasli* (or 1809-10 A.D.) to Rs. 1,84,383 in 1244 *Fasli* (1836-37 A.D.), the average collections of the 28 years being Rs. 2,09,287, and the average balance Rs. 17,157, or 7½ per cent. of the demand. Under these circumstances a re-settlement was begun by Mr. Bacon in 1832, carried on by Mr. Gubbins in 1836, and completed by Mr. (Lord) Lawrence in 1838, the financial results of which in the *Khálisa* portion of the *parganah* was an assessment of Rs. 1,91,957 exclusive of village headmen's fees, being a reduction of Rs. 17,688 on the average collections of 28 years. Two hundred and nineteen estates and plots in six other villages were thus assessed by Mr. Lawrence; the rate at which his assessment fell was Re. 1-10-2 per cultivated acre, and Re. 1-1-1½ per acre of cultivated and culturable. Writing of this assessment some ten years later, Mr. Fraser says in the Statistical Account of Gurgáon—

"There is no doubt that in nearly all seasons this *parganah* can pay the revenue at which it has now been assessed. Balances, if they do occur, will be found to arise from other causes than that most mischievous and injurious of over-assessment. At the same time, viewed comparatively, Rewári will not, I believe, be found to have attained so large a relief as other *parganahs* of this district. However, I repeat that with the assessment there is no fault to find, and that its amount can, I think, be always and easily collected."

In 1849, under Mr. Routh, Collector, a settlement of the 61 *istamrár* villages was begun and completed by 1852. The result of the settlement was, inclusive of plots already assessed at Rs. 367, an initial assessment of Rs. 62,244 rising to Rs. 63,850, being at the rate of Re. 1-6-4 per cultivated and Re. 1-3-8 per *málguzári* acre. Of these villages, one estate, assessed at Rs. 271, was not charged with any *jama*, being granted revenue free by the *Istamrárdárs*. Previous to Mr. Routh's settlement, the *Istamrárdárs* had made their own agreements with the village communities; the quit-rent due to Government being a lump sum of Rs. 25,001. Owing to the conduct of the *Istamrárdárs* in the Mutiny, their rights were confiscated: only in seven villages, which had previously been alienated by them, does this tenure exist; the assessments in those amount to Rs. 4,976, the quit-rent due to Government to Rs. 1,909. The remaining *jágír* villages were also assessed by Mr. Routh at Rs. 3,280.

Parganah Sháhjahánpur.

The small *parganah* of Sháhjahánpur, containing nine estates lying to the south of Rewári in the midst of native territory, was, after the conquest in 1803, continued in *jágír* to Har Narain Huldia, until his death in 1824. It was then settled by Mr. Cavendish

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Parganah Sháhjahánpur.

at Rs. 8,546; the assessment was fair and the collections regular, and when Mr. Lawrence undertook the re-settlement of the *parganah* in 1838 he was enabled to raise the demand from Rs. 8,932, at which he found it, to Rs. 9,287, the average collections for fourteen years being then Rs. 8,389 and the average balance Rs. 166. Mr. Fraser's remarks on the statement of this *parganah* were: "That this has worked satisfactorily may be inferred from there having occurred no changes under it."

Character of assessment. Reductions made.

Rewári has been always noted as being more severely assessed than the other parts of the district. As Mr. Fraser points out, it was the first *tahsil* in which the old severe settlement underwent revision, and the readiness of Government to grant the necessary remission was not then well understood. In Rewárí too this final revision was not, as in several other *parganahs*, followed by a still greater reduction. In 1858, Mr. Ford, a former Deputy Commissioner, wrote of the Rewárí settlement as hard. Mr. Melvill in 1862 called it notoriously severe. From a letter written by Mr. Ford in 1863 it appears that a reduction of assessment to the extent of Rs. 600 had been made in one village before the Mutiny, and in four villages to the extent of Rs. 950 after 1857; that inquiry had shown that the revenue was generally too highly assessed by one-fifth, and that in 1860 Mr. Cust and Mr. Brandreth had urged a general reduction of the assessment of the *tahsil*. This was considered unnecessary, but in 1862 reductions to the extent of Rs. 3,273 were again granted in fifteen villages, and in 1863 further reductions to the extent of Rs. 1,422 in twelve villages; besides which remissions have had from time to time to be given in estates injured by deposits of sand from the Sáhibi, and also for lands taken up for public purposes.

Increase in resources.

The resources of the *tahsil* have been increased since the regular settlement by the same causes which have operated in the other parts of the district, *viz.*, increase in cultivated and irrigated area following on an increase in population, and also a considerable rise of prices; against which may be set (1) the alleged decrease in the productive powers of the land, due to the poorer soils having come under the plough and the less frequent fallows, and (2) the smaller share of the produce now taken by Government. No new marts have come into existence since Mr. Lawrence's settlement, but the flourishing town of Rewári forms an admirable market for the produce of the *tahsíl*, and it is now connected by the new Rájpútána State Railway on the one side with the Native States of Rájpútána, and on the other with Delhi and the East Indian and Panjáb lines.

Working of settlement.

The percentages of the average annual balance and remission in each circle on the yearly revenue have been as follows:—

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Working of settlement.

Circle.	Percentage on Yearly Revenue.			
	Of average balance.		Of average remissions.	
	1860–74.	1865–74	1860–74.	1865–74.
Sáhibi	5·7	3·8	1·2	0·2
Rewárí	2·3	1·1	0·8	0·2
Magda Salt	5·7	3·6	2·0	0·6
Shâhjahánpur	3·3	2·4	0·6	...
Kansáoti	6·1	2·7	1·0	...
Mundhi	6·8	4·4	1·5	0·2
Hill	6·0	3·2	1·7	0·5
Pálâhwas	10·5	7·9	3·3	0·8
Tahsil ...	5·9	3·8	1·6	0·3

As to the amount of coercion required to collect the revenue, from 1860 to 1874, there were twenty-four instances of the issue of orders to attach property, eleven instances of attachment actually executed, two instances of sale of attached property, two cases in which the defaulters were forwarded under warrant to the Deputy Commissioner, and one instance of transfer of the defaulter's share.

Second regular settlement.

In 1879 a revision of the regular settlement was commenced by Mr. O'Brien, who made over charge of the operations to Mr. Channing in 1873. In the end of 1877 Mr. Channing was succeeded by Mr. Maconachie, who brought the work to a close in 1879. The operations were reported on by Mr. Channing in 1880.

Basis of the assessment.

The following were the instructions issued by Government for the assessment of the new demand on account of land revenue :—

"In accordance with the provisions of Section 9 of the Panjáb Land Revenue Act, 1871, and with the previous sanction of the Governor-General in Council, the Hon'ble the Lieutenant-Governor desires that the following instructions be conveyed to the officer in charge of the settlement of the Gurgáon district regarding the principle on which the land revenue of that district is to be assessed :—

"(1). The general principle of assessment to be followed is, that the Government demand for land revenue shall not exceed the estimated value of half the net produce of the estate, or in other words, one-half of the share of the produce of an estate ordinarily receivable by the landlord, either in money or in kind.

"(2). In applying this principle in the case of the district above named, where produce rents prevail, special attention should be given by the Settlement Officer to produce estimates.

"(3). In estimating the land revenue demand, the Settlement Officer will take into consideration all circumstances directly or indirectly bearing upon the assessment, such as rent rates where money rates exist, the habits and character of the people, the proximity of marts for the disposal of produce, facilities of communication, the incidence of past assessments, the existence of profits from grazing, and the like. These and other considerations must be allowed their weight.

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Land Revenue.
Increase of cesses.

In 1871 the local rate cess was first imposed at $6\frac{1}{4}$ per cent.: when the Settlement operations commenced in 1872, the *patwári's* cess was somewhat raised, and on the introduction of the new assessments in 1877 it was fixed at 4 per cent. and at the same time the postal cess of $\frac{1}{2}$ per cent. was first imposed. In 1880 the local rate cess was increased from $6\frac{1}{4}$ to $8\frac{1}{3}$ per cent., the enhancement having been delayed in this district by special order. The *zaildári* allowance of 1 per cent. and the chief headman's allowance of 1 per cent. were introduced with the new assessment, but may be left out of account as they are deductions from the Government demand. Thus for every Rs. 100 of land-revenue assessment the peasant had actually to pay as follows:—

	Rs.		Rs.
Up to 1870 ...	$110\frac{1}{2}$	From 1877 to 1880 ...	$117\frac{3}{4}$
From 1870 to 1877...	$116\frac{3}{4}$	After 1880 ...	$119\frac{5}{6}$

The cesses payable from 1880 were as follows:—

	Percentage on the land-revenue.
Headmen's due	5
Patwári's dues	4
Local rates	$8\frac{1}{3}$
Road cess	1
School cess	1
Postal cess	$\frac{1}{2}$
Total ...	$19\frac{5}{6}$

besides the *zaildári* and *ála-lambardári* allowance of 1 per cent. each, which were nominally deductions from the land-revenue, the pay of the village watchman which was levied on houses, and the common village expenses which were generally paid by the cultivators in the form of a cess on the land-revenue.

Fluctuating assessment in flooded land.

It was found advisable to subject to fluctuating assessment the flooded lands on the edge of the Najafgarh *jhil* in *tahsil* Gurgaon, and similarly situated lands in five villages bordering the Kotla *jhil* in *tahsil* Nuh. Writing of the former villages, Mr. Channing thus describes the circumstances and his proposals, which were sanctioned without alteration:—

"The special feature in this (the Najafgarh *jhil*) circle, is the irrigation from the *jhil*; 6,042 acres are shown in the statements as *dahri*. Of these 36·4 per cent. are *chiknot*, 31·5 per cent. *narmot*, 23 per cent. *magda*, 9·1 per cent. *bhur*. The great bulk of these lands are flooded by the *jhil* waters, and the small remaining portion is irrigated by drainage from the higher tracts around. Of the crops grown on the *dahri* lands in the year of measurement, wheat formed 40·6 per cent., barley 16·9 per cent., melons 11·2 per cent., *juár* 8·6 per cent., sugarcane 5·8 per cent., cotton 3 per cent., barley and gram 2·6 per cent., wheat and gram 2 per cent., and gram 0·7 per cent.

"In this district there are twelve villages, which are wholly or partly liable to inundation from the *jhil*, in five of these villages the lands lie beyond all risk of excessive inundation, except, perhaps, in seasons of most

Fluctuating assessment in flooded land.

unusually heavy rains, and the owners of these villages have no desire whatever to see any further drainage works executed; so also in two other villages, although lying somewhat near the *jhil*, the villagers stated that their lands were not in need of further drainage: although a waste estate jointly owned by them and immediately adjoining their village would be benefited. There remain five villages which suffer from excessive inundation:—(1) Dharampur, (2) Daulatabad, (3) Budhera, (4) Makraula, (5) Nau baramad. The area in these five villages, which the people themselves point out as suffering from excessive inundation, is 1,772 acres, and after inquiry I accept this area as correct.

"I have had a statement prepared showing the remissions granted in these twelve villages during the last fifteen years. The total sum is Rs. 18,985. Of this Rs. 16,761 were granted in the five villages which complain of inundation, and Rs. 2,224 in the other seven villages: in the five villages the average remissions were Rs. 1,117 per annum, being nearly 10 per cent. on the revenue assessed, and in the other villages Rs. 148 per annum, being less than one-and-a-half per cent. on the revenue: the total average annual remissions were Rs. 1,265 per annum, almost the whole of which is due to the action of the *jhil*. In the seven villages the remissions on account of inundations were given in *kharif* only. The system of cultivation adopted in these villages is as follows:—The ordinary *kharif* crops such as *juár*, *bájra*, &c., are sown in those high lands which are beyond the ordinary inundation level. From the lands which after being flooded by the *jhil* submerge before the end of November, good crops of wheat are obtained. Lands which have remained submerged beyond the season of *rabi* sowings, but which have become fit for cultivation by the end of March, may be planted with sugarcane or melons. If any lands have remained under water so long that they continue moist up to the commencement of the rains, rice is sown and transplanted into the shallow water near the edge of the *jhil*. Rice also can be sown in lands watered from *dhenklís* (lever buckets), and afterwards transplanted, but this method of cultivation does not seem usual.

"As to the destruction of *kharif* crops by inundations, no remissions of revenue are necessary from this cause, except under special circumstances. The really valuable crop is the *rabi*, and if the lands on which the *kharif* crops were destroyed emerge in time for the *rabi* sowings the *zamindars* are undoubted gainers; and as lands on which *juar* and *bajra* are sown generally lie fairly high, they will, as a rule, be sown with *rabi*, all that is necessary is that in framing the revenue instalments the revenue due on all the land which may be inundated by the *jhil* should be made payable in the *rabi*, so that in case of the destruction of the *kharif* there may be no need even for a suspension of demand. Melons are not a very profitable crop: and the sugarcane cultivation on the banks of the *jhil* is eminently speculative. It is necessary that the lands be moist up to the end of March: they must therefore have been heavily flooded during the preceding rains. If in the ensuing rains the *jhil* again floods the lands as in the year before, the cane will be submerged and destroyed. Sugarcane has the greatest chance of success, when a year of heavy rain, in which the higher lands are submerged, enabling the *zamindars* to plant them with cane, is succeeded by a year in which the inundation being less extensive, the cane is brought to maturity. Thus after the rains of 1873, a large area was planted with cane, and the rains of 1874 being of not more than average heaviness the experiment was successful, while a couple of villages which had planted cane in 1873 lost it in the rains of that year, and were too crippled to repeat the experiment next year, when it would have been successful.

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Fluctuating assessment in flooded land.

"The *dahri* lands then of this circle are of great value, if after being sufficiently flooded, they are laid dry at the proper season, but as they are unfortunately liable to excessive submersion, most of the villages in which they are situated are at present very far from flourishing; and two or three which are very heavily assessed are now, from a succession of heavy floods, in a miserable state. The way in which I propose to deal with the difficulties of assessment thus arising is, to form into a separate *chak* the 1,772 acres which form the actual basin of the *jhil* and are even in ordinary years liable to excessive submersion. I regard the reclamation of these lands as wholly due to the action of the drainage works constructed by the Canal Department, and I propose that the Canal Officers should take credit for the whole income obtained from them, it being thus made their interest to make the drainage as efficient as possible. For lands laid dry in time for the *rabi* sowings, and on which some 13 to 15 maunds per acre of wheat may be grown, they might collect Rs. 3 per acre. If part of the lands remained submerged beyond the period of *rabi* sowing, but were later planted with melons or *rabi juar* (which latter is grown in chiefly for fodder), they might take Re. 1-8-0 per acre. I do not think that the rate for melons should be higher than this; the produce is said not to be good from the lands drying up under the summer sun, and the market rate is naturally very variable, inasmuch as such a perishable crop must be sold off at once when ripe; half the full rate was the highest which the *zamindárs* consulted would agree to pay for lands planted with melons, and in a village which is cultivated by tenants under an auction purchaser, the *zabti* rate for melons is only Rs. 2-8-10 per acre. If the lands had been planted with sugarcane, no rate should be charged that season as no income would be derived from the crop until the following season, when too it would appear whether the crop, which, as I have before pointed out, is eminently speculative, had succeeded or failed. If it had failed, the *zamindár* would have been a heavy loser, and nothing should be paid: but if the cane had come to maturity, he would be able to pay a double rate, or Rs. 6, thus making good the last season's remission. The occupier's rate on the Agra Canal for cane irrigated by flow is Rs. 6-10-8, or with owner's rate, Rs. 8-13-8. Rice or any other *kharif* crops besides sugarcane, might be charged Rs. 3 per acre. It probably would be best to treat the whole of this as an owner's rate."

At the end of the settlement, as the result of the transfer of villages from one tahsil to another, each tahsil contained the following villages :—

Rewári	309
Palwal	195
Nuh	289
Firozpur	244
Gurgáon	227
Total ...	1,264

Subsequent revision of the assessment of 1877.

In the beginning of the year 1877 the condition of the district, as a whole, was unusually prosperous. There had been no serious drought for eight years and the harvests had been almost without exception up to or above the average for at least five years. The district had enjoyed for 35 years an assessment, which towards the end of the term had, with the exception of a few tracts and scattered villages, become a light one owing to the rise in prices and development of resources. There had been

Subsequent revision of the assessment of 1877.

no serious mortality of men or cattle for some years; and in population, extent of cultivation and irrigation, number of cattle and amount of accumulated capital, the district was probably richer than it had ever been before. But the rains of 1877 were very scanty in amount and very inopportune in their distribution; the autumn crop of 1877 was a complete failure and the following spring crop very poor. Four-fifths of the district presented the appearance of a barren desert, and the usual growth of grass and fodder entirely failed. The supply of fodder available was soon consumed, and even the dry thatch of deserted huts was pulled out, chopped up, and given to the cattle as fodder mixed with the leaves of trees as a last resource for keeping them alive. During the cold weather the cattle died rapidly and in great numbers, and heaps of bones lying round nearly every village attested the great mortality. It was estimated that nearly a half of the 300,000 cattle in the district died of starvation in that one year, a loss to the peasantry equivalent to 15 lakhs of rupees or more than a year's land revenue of the district. The scarcity caused by the failure of harvests hardly deepened into actual famine, although there were some deaths from starvation, and a large portion of the population was greatly weakened by want; but it was followed in 1878 and 1879 by a dreadful epidemic of fever, and in those two years 103,000 persons or more than a seventh of the total population died; the death-rate per thousand per annum was 68 in 1878, and 81 in 1879, and the abnormal mortality of those two years was more than 60,000 persons. It was estimated that 95 per cent. of the population were effected by fever in 1879; and for the month of October in that year the death-rate for the whole district reached the terrible figure of 204 per thousand per annum. Several villages lost a fourth of their population. The autumn crop was an abundant one, but a great deal of the grain was destroyed before it could be got in; many proprietors offered half the crop for the labour of reaping it and still failed to get labourers able to undertake the work. The villages in December 1879 were a picture of misery, the houses in ruins, and their inhabitants in the extremity of weakness and despair. The birth-rate in the three years following 1877 was less than half the average, and the loss of population between 1876 and 1881 due to excessive mortality, abnormal infecundity, and unusual emigration must have been at least 70,000 or over 10 per cent. of the population. The population which had increased from 662,486 in 1855 to 689,034 in 1898, was found in 1881 to have fallen off to 641,848, a decrease of 7 per cent. The severe drought of *kharif* 1877 was followed by three other poor harvests; the crops of the next year were good, but could not be reaped owing to the epidemic of fever; and the following five harvests were all decidedly below the average. The peasants thus lost in six years the equivalent of a year-and-a-half's crops which may be valued at more than a million sterling. Owing to the loss of

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population and cattle about a *lakh* of acres or nearly 10 per cent. of the total cultivated area fell out of cultivation in those six years, and the standard of cultivation deteriorated greatly. Long-rooted plants and grass extended their hold over large areas of land and impaired its fertility. Numbers of wells were left unused owing to the want of cattle to work them; but irrigation from the Agra Canal extended and to some extent compensated for the loss of well-irrigation; the indebtedness of the peasants greatly increased, and during those six years nearly 3 per cent. of the cultivated area of the district changed hands by sale, and mortgage increased from 5 to 12 per cent. of the total cultivated area; the amount of debt so secured on the land being over 20 *lakhs* of rupees or one-and-a-half-year's revenue of the whole district. In 1883, large tracts of land formerly cultivated but then lying waste, villages half deserted and in ruins, and the ill-clad appearance of the surviving inhabitants bore witness to the impoverishment of the peasantry; and the condition of the district formed a marked contrast to the prosperity of six short years before.

In the beginning of 1877 while the villages were still in the height of their prosperity, and there was no sign of the coming troubles, the new assessments which had been previously sanctioned were announced throughout the district to come into force with the *kharif* instalment of 1877. The result of the revision of assessment was to raise the total revenue of the district (including assignments) from Rs. 11,03,339 to Rs. 12,78,113, an increase of 16 per cent. The very first season in which this enhanced assessment came into force was the disastrous *kharif* of 1877, and thus the new settlement and the period of agricultural distress began together—a coincidence which is apt to lead to the conclusion that the increase of the land revenue demand was one of the chief causes of the distress. It was, however, really due to the unfavourable seasons and the increase of assessment, although it must have aggravated the evil, was one of the least important of the causes that led to it. From time to time relief was granted by suspension and remission; but on the whole the land revenue was collected with great regularity and the total loss incurred by Government up to October 1882 was under two *lakhs* of rupees: the total remissions up to that date amounted to Rs. 1,60,000 and the balance was less than Rs. 9,000 while advances for the purchase of bullocks and seed had been made to the extent of a *lakh* of rupees. In 1882 the hopes that had till then been entertained by Government that the return of good seasons would enable the district to recover from its depression were given up, and special measures of relief were sanctioned. Each village in the district was inspected, and its condition compared with what it had been before the commencement of the distress. Reductions of assessment for

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the whole term of settlement were granted to nearly half the villages, bringing the total land revenue down from Rs. 12,78,113 to Rs. 12,27,424 a reduction of Rs. 50,689 or 4 per cent., and in addition to this temporary reductions for seven years were granted to 911 of the 1,264 villages, the result being that the net revenue demand was reduced by Rs. 1,43,089 or 12 per cent. from Rs. 12,28,525 in 1882-83 to Rs. 10,85,436 in 1883-84 or practically the same as it had been before the revision of the assessment in 1877. Remissions to the amount of Rs. 2,00,522 or one-sixth of a year's demand were also granted, and advances to the amount of a *lakh*-and-a-half of rupees were made to the peasants for the purchase of plough-bullocks. The people were generally more than satisfied with the relief granted them, which was much more liberal than they had expected, and there was reason to hope that it would be sufficient to restore the district to something of its former prosperity, provided the harvests were not much below the average. But the autumn harvest of 1883 was again poor and the district was still in January 1884 in a critical condition.

Total amount of reductions granted.

The total results for the district were as follows:—

	Rs.
The sanctioned revenue-roll for 1882-83 (Financial Commissioner's No. 1289, dated 6th February 1882) was—	12,28,525

To this may be added:—

Temporarily remitted on well leases ...	9,293
Ala Lambardárs' allowances	7,772
Zaildars' allowances	12,527
Remitted on gardens	1,940
Ináms	730
Jágír and *muáfi*	17,326
Total former assessment ...	12,78,113

The reductions made for the term of settlement left the

Total assessment ...	12,27,424

Of which the following is the detail:—

	Rs.
Jágír and *muáfi*	17,040
Inams	730
Remitted on gardens	1,933
Zaildárs' allowances	12,017
Ala Lambardárs' allowances	7,437
Temporarily remitted on well leases ...	9,025
Balance, which would be the Revenue-Roll to be sanctioned for 1883-84, were no further temporary reductions granted	11,79,242

The reductions granted for the term of settlement thus reduced the total assessment (including assignments) from Rs. 12,78,113

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Total amount of reductions granted.

to Rs. 12,27,424, a reduction of Rs. 50,689 or 4 per cent., which left the total assessment still 11 per cent. above the amount of Rs. 11,03,339, at which it stood before the recent revision. The reduction granted in each *tahsil* was as follows :—

Tahsil.	Total Assessment of 1882-83.	Total Assessment of 1883-84.	Reduction per cent.	Total assessment of previous settlement.	Percentage by which reduced assessment still exceeds that of previous settlement.
	Rs.	Rs.	Rs.	Rs.	Rs.
Palwal	2,85,482	2,78,722	2½	2,14,668	30
Firozpur	2,38,563	2,25,623	5½	2,08,759	8
Nuh	2,59,809	2,41,584	7	2,11,360	14
Gurgáon	2,17,432	2,10,253	3½	1,96,514	7
Rewári	2,06,827	2,71,242	2	2,72,038	...
Total ...	12,78,113	12,27,424	4	11,03,339	11

Thus, had no temporary reductions been granted the revenue roll for 1883-84 would have been Rs. 11,79,242. The reductions granted for seven years amount on this sum to Rs. 93,806 or 8 per cent. and with the permanent reductions brought the actual revenue-roll down from Rs. 12,28,525 in 1882-83 to Rs. 10,85,636 in 1883-84, a reduction of Rs. 1,43,089 or 12 per cent. leaving the actual revenue roll just below what it was in 1876-77 the last year before the new assessment came into force, *viz.* Rs. 10,86,113. This total reduction of Rs. 1,43,089 was made up of reductions determined for each village individually. It was distributed as follows over the several *tahsils* :—

Tahsil.	Revenue roll for 1882-83.	Reduced revenue roll for 1883-84.	Reduction per cent.	Revenue-roll of 1876-77.	Increase or decrease per cent. over revenue roll of 1876-77.
	Rs.	Rs.	Rs.	Rs.	Rs.
Palwal	2,77,885	2,51,329	10	2,14,374	+17
Firozpur	2,31,613	2,00,852	13	2,08,019	—3
Nuh	2,53,634	2,11,473	17	2,10,035	+1
Gurgáon	2,03,770	1,84,697	9	1,91,060	—2
Rewári	2,61,623	2,37,085	9	2,62,625	—9
Total ...	12,28,525	10,85,436	12	10,86,113	0

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Land Revenue.

Total amount of reductions granted.

Thus while the reduced Revenue-Roll for 1883-84 was for the whole district much the same as it was in 1876-77, it showed an increase of 17 per cent. for *tahsil* Palwal, a large decrease of 9 per cent. for Rewári, a small reduction for Gurgáon and Firozpur and small increase for Nuh. As compared with the Revenue-Roll for 1882-83, the reduction was largest in the Meo *tahsils* of Nuh and Firozpur and much the same in the other three *tahsils*. Of the 1,264 villages in the district reductions were granted for the term of Settlement to 573, and either for the term of Settlement or for seven years to 911, as follows :—

Tahsil.	Total number of villages.	NUMBER TO WHICH REDUCTION WAS GRANTED.	
		For term of settlement.	For at least seven years.
Palwal	195	50	121
Firozpur	244	145	205
Nuh	289	205	249
Gurgáon	227	85	142
Rewári	309	88	194
Total ...	1,264	573	911

Permanent reductions were granted all over the district except in the tract in Palwal watered by the Agra Canal, in a tract about Gurgáon and another about Rewári, and they were most numerous and largest in the Nuh *dahar*; and the same may be said of the reductions for seven years.

Remissions recommended.

On 31st March 1883, the arrears of the *kharif* instalment amounted to Rs. 2,55,636, besides unremitted arrears of former instalments amounting to Rs. 6,609. Mr. Wilson, who consulted with the Deputy Commissioner, thus reported their proposals regarding these balances :—

"The remission of these balances is, in the present state of the district, almost more important than the reduction of the assessment. We recommend the remission of Rs. 1,95,433 of the *kharif* instalment of 1882 and of Rs. 5,090 of the unremitted balances of former instalments, total remission of arrears Rs. 2,00,523, or one-sixth of a year's *jama*. The remaining unremitted arrears, Rs. 61,722, we thought, should be realised without delay, and orders were issued to the tahsildárs accordingly. All of this sum except Rs. 3,602 had been realised by the 31st July.

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Remissions recommended.

"The details of the remission for the different *tahsils* are as follows:—

Tahsil.	Remissions already sanctioned.			Now recommended.		
	No. of villages.	From 1877 to *kharif* 1881.	For *rabi* 1882.	No. of villages.	For former instalments.	For *kharif* 1882.
		Rs. (Approximately).	Rs.		Rs.	Rs.
Palwal	11	166	5,308	87	...	24,142
Firozpur	164	50,424	18,827	221	2,220	46,491
Nuh	156	34,984	25,436	267	1,442	71,902
Gurgaon	47	8,838	4,632	127	1,428	27,457
Rewári	...	...	36	120	...	25,441
Total ...	378	94,412	54,239	822	5,090	1,95,433

The reductions were to take affect from the *kharif* instalment of 1882, and the seven years' reductions will therefore end with the *rabi* instalment of 1889."

Final results of the revision.

During the years between the revision of Mr. Channing's assessment and the date fixed for the reconsideration of the temporary reductions, Mr. Maconachie who had succeeded Mr. Channing as Settlement Officer was Deputy Commissioner.

The character of the seasons improved, revenue management was exceedingly careful, and at the end of seven years, after inspecting at least once and generally more than once each village in which temporary reductions had been granted, Mr. Maconachie was able to recommend the re-imposition of Rs. 78,171 out of the Rs. 93,806 temporarily reduced, and the remission of the remaining Rs. 17,563. His proposals were accepted, and the land revenue for the remaining term of settlement was fixed at Rs. 12,11,583.

Assessment at the third regular settlement.

The third regular settlement was begun in October 1903 by Mr. W. S. Hamilton, and on his vacating the post in October 1905 owing to ill health Mr. B. T. Gibson, who had joined as Assistant Settlement Officer in October in 1904, was appointed Settlement Officer. The justification for the re-assessment lay in the increase of irrigation from wells and especially from the Agra Canal, in the rise of prices, in the improvement of communications and last, but most important of all, in the rise of cash rents paid by tenants-at-will.

Assessment circles.

Detailed information on all these subjects is given in Chapter II, and in the rough estimate of the increase of resources made in the forecast report the Deputy Commissioner estimated the increase of gross land revenue theoretically due to Government at 3 lakhs, out of which he considered, taking into account the indebtedness of the peasantry and the smallness of their proprietary

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Assessment circles.

holdings, Rs. 1,60,000 might actually be taken. The latter estimate was raised by the Settlement Commissioner, Mr. (now Sir James) Wilson to Rs. 2 or $2\frac{1}{2}$ lakhs. For assessment purposes Mr. Channing's numerous circles were amalgamated as follows :—

Tahsíl.	Old Circle.	New Circle.
Rewári	Pálhráwás	Chahát Khári.
	Rewári	
	Magdashor	
	Mundi	
	Kasáoti	Chahát Mitha.
	Shahjahánpur	
	Pahár	Pahár.
	Sahibi	Sáhibi.
	Tranferred villages ...	
Palwál	Bángar	Bángar.
	Bhuder	
	Dahri	
	Bángar-Khádar (part) ...	
	Do. do. (part Khádar)	Khádar.
Nuh	Táoru	Unchanged.
	Dahar	
	Bángar	
Firozpur	Punahána	Bángar.
	Transferred villages ...	
	Bhuder	Bhuder.
	Landoha	Dahar Mitha.
	Maudikhera	Dahar Khári.
	Chiknot	Chiknot.
Gurgáon	Sáhibi	Sahibi.
	Gurgáon	Gurgáon.
	Dahar	
	Adjoining Dahar ...	
	Farukhnagar	Bhur.
	Sibi	
	Kásan	
	Hill	Hill.
	Sohna	Sohna.
	Sailáni	
	Bahora	Bahora.

Sanctioned half asset and revenue soil rates.

When assessment had been completed the Dahar Mitha and Dahar Khári circles of Firozpur were combined into one circle called Dahar, and the Gurgáon-Pahár was amalgamated with Bhur. At the previous settlement the assessment had been based almost entirely on the estimate of the produce, cash rents, which for reasons stated in Chapter II Mr. Channing considered unreliable, being used only as a check on the produce estimate. In this settlement owing to the increase in the area under, and rates of, cash rents the position was reversed. The assessment was based almost wholly on cash rents paid by tenants-at-will, the produce estimate being used only as a check on the cash rent estimate. The sanctioned half asset and revenue soil rates were as follows:—

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Sanctioned half asset and revenue soil rates.

1	2	3	4	5	6	7	8	9	10	11
		TAHSIL BEWARI.				TAHSIL PALWAL.		TAHSIL NUH.		
		Cháhát Khári.	Cháhát Mitha.	Pahár.	Sáhibi.	Bángar.	Khádar.	Táoru.	Dahar.	Bángar.
Sanctioned half assets rates of circles under fixed assessment.	Chahi	Pakka ... 2 0 0 Kachcha 1 8 0	3 6 6 1 8 0	2 7 8 1 10 0	2 11 0 1 8 0	Irrigated 2 13 0 Unirrigated. 2 8 0	1 12 0 1 2 0	2 10 0 1 3 0	1 13 0 1 13 0	2 3 0 1 10 6
	Nahri	...	...	...	...	Irrigated 3 4 0 Unirrigated. 2 8 0	1 8 0 1 2 0	... ...	... ...	2 8 0 1 10 6
	Abi	...	...	...	...	...	...	1 15 0	1 13 0	...
	Dahri	...	1 7 0	...	1 13 6	...	...	1 6 0	1 13 0	...
	Chiknot and Narmot ...	1 5 6	1 7 0	...	1 8 0	2 8 0	1 2 0	1 3 0	1 13 0	1 10 6
	Magda	1 1 6	1 3 0	1 4 6	1 2 0	1 15 0	1 2 0	1 3 0	1 13 0	1 10 6
	Bhur	0 12 0	0 10 0	0 12 6	0 14 6	1 7 0	0 11 0	0 12 0	0 15 0	0 12 0
	Culturable waste	...	...	...	...	...	0 4 0	...	...	...
Sanctioned revenue rates of circles under fixed assessment.	Chahi	Pakka 2 0 0 Kachcha 1 8 0	3 0 0 1 8 0	2 0 0 1 10 0	2 8 0 1 8 0	Irrigated 2 4 0 Unirrigated. 1 14 0	Bángar 1 8 0 Khádar 0 15 0	Irrigated 2 6 0 Unirrigated. 1 1 6	1 8 9 ...	1 15 0 1 6 0
	Nahri	...	...	...	...	Irrigated 2 4 0 Unirrigated. 1 14 0	Bángar 1 8 0 Khadar ...	Irrigated Unirrigated. ...	... ...	1 10 0 1 6 0
	Abi	...	...	...	...	...	Bángar 1 4 0 Khádar 0 15 6	1 1 6	1 8 9	...
	Dahri	...	1 5 0	...	1 12 0	...	Bángar 1 4 0 Khádar 0 15 0	1 1 6	1 8 9	...
	Chiknot and Narmot ...	1 5 0	1 5 0	...	1 8 0	1 14 0	Bángar 1 4 0 Khádar 0 15 0	1 1 6	1 8 9	1 6 0
	Magda	1 1 0	1 2 0	1 1 0	1 2 0	1 7 0	Bángar 0 14 0	1 1 6	1 8 9	1 6 0
	Bhur	0 11 0	0 9 0	0 9 6	0 13 0	1 0 0	0 10 0	0 9 6	0 10 6	0 11 0
	Culturable waste	...	...	...	...	...	Khádar 0 3 0	...	...	...

Sanctioned half asset and revenue soil rates.

1	2	12	13	14	15	16	17	18	19	20	21
		TAHSIL FIROZPUR.				TAHSIL GURGAON.					
		Bángar.	Bhuder.	Dahar Mitha.	Dahar Khári.	Sáhibi.	Gurgaon.	Bhur.	Hill.	Sohna.	Bahora.
Sanctioned half assets rates of circles under fixed assessment.	Chahi	2 8 0 1 13 0	2 11 0 1 14 0	3 10 0 2 1 0	3 6 0 2 14 0	2 12 0 1 2 0	3 12 0 1 10 0	3 4 0 1 1 0	3 2 0 1 3 0	3 0 0 1 10 0	4 6 0 1 8 0
	Nahri	2 8 0 1 13 0	... ...	... ...	... ...	... ...	... ...	... ...	... ...	... ...	... ...
	Abi	...	2 11 0	...	3 6 0	1 2 0	1 10 0	1 1 0	1 3 0	1 10 0	1 2 0
	Dahri	...	2 2 0	3 1 0	2 4 0	1 12 0	2 4 0	1 9 0	1 3 0	2 1 0	2 15 0
	Chiknot and Narmot	1 13 0	1 14 0	2 1 0	2 14 0	1 8 0	1 10 0	1 9 0	1 9 0	1 10 0	2 6 0
	Magda	1 13 0	1 14 0	2 1 0	2 14 0	1 2 0	1 10 0	1 1 0	1 3 0	1 10 0	1 2 0
	Bhur	0 15 0	0 14 0	1 6 0	2 14 0	0 11 0	0 12 0	0 9 6	0 12 0	0 13 0	0 13 0
	Culturable waste	...	...	...	...	0 2 0	..	0 3 0	0 3 0	0 3 0	...
Sanctioned revenue rates of circles under fixed assessment.		2 3 0 1 8 0	2 11 0 1 12 0	3 0 0 1 12 0	2 12 0 2 0 0	2 6 0 0 15 0	3 4 0 1 6 6	2 12 0 0 14 0	2 10 0 1 0 0	2 8 0 1 6 0	3 12 0 1 4 0
	Chahi	1 11 0	...	...	...	...	...	...	...	...	...
	Nahri	1 8 0	...	...	...	...	...	...	...	...	...
	Abi	1 8 0	1 12 0	...	2 0 0	... ...	1 6 6	...	0 10 0	1 6 0	...
	Dahri	1 8 0	2 2 0	2 8 0	2 6 0	1 8 0	2 0 0	1 5 0	1 0 0	1 12 0	2 8 0
	Chiknot and Narmot ...	1 8 0	1 12 0	1 12 0	2 0 0	1 4 0	1 6 6	1 5 0	1 5 0	1 6 0	2 0 0
	Magda	1 8 0	1 12 0	1 12 0	2 0 0	0 15 0	1 6 6	0 14 0	1 0 0	1 6 0	0 15 0
	Bhur	0 11 0	0 11 6	1 0 0	1 10 0	0 9 0	0 11 0	0 8 3	0 10 0	0 11 0	0 11 0
	Culturable waste	...	...	...	...	0 2 0	...	0 2 6	0 1 0	0 2 6	...

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Land Revenue.
Fixed assessments.

The results of the re-assessment are shewn in the following table :—

1	2	3	4	5	6
Tahsil.	Circle.	Old Demand.	New Demand.	Increase or decrease per cent.	REMARKS.
		Rs.	Rs.		
REWARI	Cháhát Khári	1,25,818	1,26,810	+1	
	,, Mitha	37,618	38,250	+2	
	Pahár ...	32,350	32,540	+1	
	Sáhibi ...	72,727	79,010	+9	
	Total Tahsil...	2,68,513	2,76,610	+3	
PALWAL ...	Bángar ...	2,57,198	3,50,201	+36	
	Khádar ...	12,362	10,970	−11	
	Total Tahsil ..	2,69,560	3,61,171	+34	
NUH ...	Táoru ...	36,501	44,491	+22	
	Dahar ...	1,01,251	*77,684	−23	*Whole of 15 and parts of 4 villages newly placed under fluctuating assessment.
	Bángar ...	1,00,360	1,20,152	+20	
	Total Tahsil...	2,38,112	2,42,327	+2	
FIROZPUR	Bángar ...	79,661	1,00,504	+26	
	Budher ...	44,420	48,198	+ 9	
	Dahar Mitha	47,276	48,127	+ 2	
	,, Khári	37,411	42,037	+12	
	Chiknot ...	14,151	†...	...	†Whole of 15 and parts of 3 villages newly placed under fluctuating assessment.
	Total Tahsil...	2,22,919	2,38,866	+7	
GURGAON ...	Sáhibi ...	18,491	17,169	−7	
	Gurgáon ...	64,175	70,542	+10	
	Bhur ...	52,225	55,215	+6	
	Hill ...	12,088	15,140	+25	
	Sohna ...	40,045	43,193	+8	
	Bahora ...	21,136	21,290	+1	
	Total Tahsil...	2,08,160	2,22,549	+7	
	Total District	12,07,264	13,41,523	+11	

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Land Revenue.

Land revenue fluctuating assessments.

The system of fluctuating assessment introduced at the second regular settlement has already been described. At the recent settlement it was extended compulsorily to the villages noted in the preceding statement, while the remaining villages of the Dahar circle of Nuh, and the whole Khadár circle of Palwal, were given the option at any time during the currency of the settlement of exchanging their fixed for a fluctuating assessment. For the villages in the Dahar and Chiknot circles, the system recently sanctioned in the west of the Punjab was adopted. The following schedule of crops and rates per matured acre were sanctioned :—

Class.	Crops.	Rate. Rs. a. p.
I	Cane, rice, cotton, til, hemp, indigo, wheat, gojra, gochni, spices, tobacco, dhania, orchards and fruit and vegetable gardens (excluding carrots, turnips and extra rabi vegetables and melons)	2 4 0
II	Barley, bejhar, gram and rabi oilseeds	1 12 0
III	All other crops	0 12 0

These rates are for unirrigated crops. No extra rate was imposed on crops irrigated from wells, but crops of classes I and II, if naturally flooded (*dahri*) pay 12 annas per matured acre extra.

These rates were varied within a fixed limit from village to village, in accordance with the revenue-paying capacity of the landowners, and arrangements were made for reducing the assessment on a poor crop. The same schedule and the following crop rates were sanctioned for the Palwal Khádar, in case any of the villages of the circle subsequently exercise the option of changing their method of assessment :—

Class of crop.	Rate. Rs. a. p.
I	2 4 0
II	1 10 0
III	0 14 0

The principle of varying the rates from village to village was not adopted in this circle.

The system introduced at the second settlement in the Najafgarh basin has been left unchanged pending the report of the Settlement Officer of Delhi.

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The estimated fluctuating land revenue demand of the area newly placed under fluctuating assessment in the Dahar and Chiknot circles is Rs. 42,645. This sum added to the new fixed demand shown above, makes the increase of the gross assessment Rs. 1,76,904 or nearly 15 per cent.

Cesses.

Cesses amount to Rs. 13-5-4 per cent. as follows :—

	Rs.	a.	p.
Local rate	8	5	4
Lambardari	5	0	0

Dates for payment of land and canal revenue.

The assessment was a full one in the Rewári and Gurgáon tahsils, and is light only in the canal-irrigated villages of the three Bángar circles.

At the second settlement two instalments were fixed for each harvest as follows :—

Kharif	November 15th	December 15th
Rabi	May 15th	June 15th

At the revision of the settlement in 1883, the kharif dates, which were obviously too early for a cotton-growing district, were changed to December 15th and January 15th. Twenty years later by letter No. 2214, dated 16th April 1904, from the Under-Secretary to the Government of India, Finance and Commerce Department, to the Revenue and Finance Secretary to Panjab Government, sanction was conveyed to the substitution of one instalment for two with the following dates :—

Kharif	January 15th
Rabi	June 1st

The system of having only one instalment has worked well, and at the enquiry made in 1909 after the announcement of the new demand, it was found that no change was either desired by the people or necessary on administrative grounds. As regards the existing dates, it appears that the kharif date was suitable, but that the rabi date was a little too early to allow of the prudent zamindár, especially in canal-irrigated tracts, disposing of his produce to the best advantage. At the same time it was by no means too early for the unprovident Meo. January 15th was proposed for the kharif date all over the district, and for the rabi date—June 15th for the Rewári, Palwal and Gurgáon tahsils, and the Bángar circles of Nuh and Firozpur which are canal irrigated. For the rest of the Nuh and Firozpur tahsils it was proposed to maintain the existing date, June 1st. The proposal, however, to have different dates for different areas was not sanctioned, and January 15th for the kharif and June 15th for the rabi were sanctioned for the whole district by Financial Commissioner's letter No. 2683, dated 4th May 1909, to the Settlement Commissioner, on the understanding that the latter date will be changed to June 1st in the Nuh and Firozpur tahsils if difficulty subsequently occurs with regard to collection from the Meo Zamindárs.

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The dates now fixed for payment of the canal water rates are February 15th and July 15th, one month later than the dates for payment of the land revenue.

Nahri parta.

In villages where during the currency of the settlement there is any material increase or decrease of the area irrigated from the Agra canal, arrangements have been made in the former case for imposing an additional assessment called *nahri parta*, and in the latter case for reducing the *nahri parta* assessed at Settlement. The additional assessment will be four annas per acre in newly irrigated villages, and in villages previously irrigated four annas, or the difference between the rates imposed at Settlement on canal irrigated and unirrigated land, respectively.

The amount reduced in the case of reductions of irrigation will be the difference between the latter rates. No change however will be made, unless the amount of enhancement or reduction exceeds Rs. 50 or 10 per cent of the revenue of the village, whichever is less.

Assignments.

The following table shews the amounts assigned for general purposes and for the maintenance of gardens and groves :—

	Assignments for		
	General purposes.	Gardens and groves.	Total.
	Rs.	Rs.	Rs.
Last year of expired Settlement	15,186	1,063	16,249
First year of new Settlement	15,945	1,791	17,736

Reduction to impoverished Meo landowners.

In paragraphs 9-12 of his review of the Nuh-Firozpur assessment reports, Sir James Wilson recommended for any village in the district, the assessment of which had not been announced, that where the circumstances of the village made it desirable to assess the poor landlord at a lower pitch than the rest, a reduction of four annas per rupee should be granted on the land revenue due from them. He also recommended that the total revenue of each circle, after the reductions had been given, should be within 3 per cent. of the assessment sanctioned for the circle by Government. In the orders passed on the assessment reports sanction was given to the proposal, subject to the following modifications :—

(*a*) It was confined to the Mewát as being a border tract held by a class of proprietors of very special character, and to circles other than the Bángar.

(*b*) It was limited to unencumbered holdings.

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(*c*) The reduced revenue was to be re-imposed on any subsequent sale or mortgage of a holding to which the reduction had been granted.

Reduction to impoverished Meo land-owners.

By subsequent orders it was decided that *Khánzádas* were entitled to the reduction equally with Meos, and that the demand finally announced should be the demand sanctioned by Government, less the reduction, instead of being within 3 per cent. of the sanctioned demand as proposed by the Financial Commissioner. The reductions granted in each circle, as sanctioned by the Financial Commissioner in his letter No. 314 S., dated 2nd August 1909, to the Settlement Commissioner, Punjab, were as follows : —

Tahsil.	Circle.	Amount of reduction.
		Rs.
Nuh	Táoru	1,414
	Dahar	2,177
Firozpur	Budher	2,732
	Dahar	4,360
	Total ...	10,683

The figures in the Nuh Dahar circle are for the villages under fixed assessment only. The reduction will also be given in the fluctuating villages of this and of the Chiknot circle.

Di-alluvion.

The only tract subject to river action is the Jamna riverain where the whole or parts of 29 villages have been placed under di-alluvion rules. Under the rules framed at the recent settlement, provision was made for the remission of assessment on land rendered wholy unfit for cultivation or grazing, and for the reduction of assessment on land injured though not rendered totally unfit for cultivation. New cultivated land will pay Re. 1 or 8 annas per acre according as it grows first or second-class crops, and new unculturable waste will pay 3 annas per acre, provided the area of such waste exceeds 25 acres.

River boundary between the United Provinces and Gurgaon.

By Government of India Notification No. 4, dated 3rd January 1870, the deep stream of the Jamna was declared to be the boundary for purposes of jurisdiction between the United Provinces and the Punjab, and by Punjab Government Notification No. 94, dated 2nd April 1884, instructions were issued for an annual verification of the deep-stream boundary. The latter notification is included in the di-alluvion procedure rules (*vide* paragraph 48)

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River boundary between the United Provinces and Gurgaon.

which are contained in the *Dastur-ul-amal*. Neither of the above notifications affect proprietary right, which is regulated by the custom recorded in the administration papers. The custom recorded at last settlement was the modified deep-stream rule in all villages except Bahrámpur where the boundary was recorded as fixed. In paragraph 307 of the final report of last settlement Mr. Channing noted that three villages—Gurwári, Bághpur and Bahrámpur—had fixed boundaries, but this statement does not agree with the entries in the administration papers and appears to be incorrect. On enquiry from the United Provinces at this settlement it was found that no village on that side of the river had ever heard of the modified deep-stream rule. Out of the villages affected, six were recorded as having a fixed boundary and the remainder as following the deep stream. On further enquiry it was found that the six villages recorded as having a fixed boundary in practice adhered to the deep-stream rule, and as all the villages on this side of the stream, except Bahrámpur, stated that they also in practice followed the deep-stream rule and wished to have this practice correctly recorded, they are now entered in the administration papers as following the deep-stream custom. The difference between actual practice and recorded custom is a point which should receive attention when the next revision of rights of the Bulandshahr district takes place, and in the meantime, it should be noted in case of dispute, that the boundary of proprietary right is the deep stream on both sides except in the case of Bahrámpur and the village opposite to it on the United Provinces' side of the river. The Punjab Government has recently recommended to the Government of the United Provinces that there should be a fixed boundary for jurisdiction and proprietary right between the two provinces, and the matter is still under discussion.

Suspension scheme.

Under the standing orders on the subject villages were classed as secure or insecure, and for the latter a scheme for suspensions, collections and remissions of land revenue was drawn up. The only secure villages are 116, the whole parts of which are fully protected by the Agra canal. The remaining villages are insecure. For each circle containing insecure villages, rates were worked out which are applied to the matured cropping of each village, harvest by harvest, and the resulting demand gives some indication of the paying capacity of the village. If this hypothetical demand is less than two-thirds of the actual demand of the harvest, the question of granting suspension has to be considered. This scale is called the danger scale and two-thirds of the actual harvest demand is called the danger demand. Gurgáon is a very insecure district, a normal harvest is very rare, the seasons being nearly always above or below average. The greatest elasticity in revenue management is therefore essential, suspensions must be given freely during bad seasons and collections be as freely made

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Land Revenue.

when the harvests are good. The kharif is the principal harvest, and a failure of this harvest is more serious than of the rabi. Experience shews that in Gurgáon long cycles of good and bad years follow one another.

Remissions of suspended arrears therefore should not be too freely given, even at the end of a long series of bad harvests, as an equally long series of succeeding good harvests may permit of the collection of the whole arrears.

Remission of land revenue on account of reh, submersion and wells falling out of use.

Arrangements were also sanctioned for remitting the revenue (*a*) on lands in the canal-irrigated tract rendered unculturable by reh (alkali); (*b*) on flooded lands rendered unculturable by submersion; and (*c*) on lands irrigated from a masonry well, when the well falls out of use. In the third case the wet assessment only is remitted, and in the first and third cases the amount remitted is to be re-imposed if the land is subsequently cultivated or the well is worked.

Survey and record work.

First settlement.

At the first settlement the measurement and record work was done by *amins*. The field maps were not prepared to scale and were nothing more than rough sketches of the area of each village. They shew only the shape and situation of the cultivated fields, waste lands, abadi, wells, etc. Each cultivated field was given a number. The dimensions of each field were ascertained by chaining the sides and entered in the Khasra, but were not shown in the field map.

The classification of the soils varied with the idiosyncrasies of the settlement officers, but generally the division was into cháhi, dahri, chiknot, narmot, magda and bhur, being in fact much the same as that adopted at the second and third settlements. The contents of the record of rights were as follows:—

1. Index.
2. Tarij asámíwár, a sort of list of holdings.
3. Fard Lákhiráj, or list of assignments.
4. Statement No. 2 showing details of area and land revenue of the whole village.
5. Office report.
6. The tender of engagement.
7. A statement shewing the distribution of the revenue over sub-divisions of the village (tarij khewat).
8. Statement showing the field numbers checked (khasra partál).
9. The field book (khasra).
10. The field map (shajra).
11. List of mutations of owners.
12. A sort of jamabandi (kháta bandi).
13. An abbreviated administration paper (Ikrárnáma zamindárán).

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Land Revenue.

The record exists in a complete form for tahsil Rewári only. In the other tahsils most of the papers were destroyed in the Mutiny :—

Second settlement.

At the second regular settlement, the whole district was re-measured by triangulation. Boundary maps, on the scale of 16 inches to the mile were first prepared, and tracings of these were sent to the officer in charge of the survey party by whom the district was measured between 1873-76. They were reported by that officer to be excellent, and the best that he had ever seen. Field maps were prepared on the same scale as the boundary maps, except in a few villages of which the lands stretched down into the jhils. Here the people had divided their fields into long narrow strips stretching from the higher to the lower parts of the estate, so that all would suffer and gain alike as the waters rose and fell. In such villages the scale had to be doubled. The result of the comparision of the areas, according to the settlement maps with those of the Revenue Survey, shewed that the former were extremely accurate. The measurement work and completion of the measurement papers was carried out by *amins*. The Standing Record contained the following documents :—

1. The title page and list of papers.
2. The field register or khasra, accompanied by—
3. The field map or shajra, placed in a pocket at one end of the volume.
4. The tender of engagement.
5. An index to the khewat-khatauni.
6. The khewat-khatauni or the register of the rights and liabilities of the owners and occupiers.
7. The statement of proprietary tenure.
8. An index to the well statement.
9. The well statement.
10. The statement of ponds and tanks used for irrigation.
11. The list of revenue assignments.
12. The list of judicial cases decided in the Settlement courts.
13. The village administration paper.
14. The final proceeding.

In addition to the above a statement of the rights and rents of tenants was prepared, but did not form part of the settlement record.

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Land Revenue.

Third settlement.

At the third regular settlement the maps of the previous settlement were found to be so accurate that very little re-measurement was necessary. The maps of 1,197 villages were merely corrected, and only 68 villages were wholly or partially re-measured. Where re-measurement was necessary, it was carried out on the square system, and the scale adopted was 16 miles to the inch, except in the case of 33 villages where this scale was doubled. A feature of the measurement work was that no *amins* were employed, the whole survey and record work being carried out by the ordinary patwári staff of the district. Measurement work was completed in all but 85 villages by the end of 1905-06. The standing record contains the following documents:—

1. Preliminary proceeding (*robkár ibtadái*) containing the notifications under which the settlement operations were undertaken. This document also serves the purpose of an index.
2. Genealogical tree (*shajra-nasb*) of the landowners of the village. In the case of small villages this is placed in a pocket in the cover, while in large villages it is placed in a separate cover.
3. Index of field numbers (*fard numberwar*) showing the khatauni number and area of each field number.
4. Alphabetical index of owners and tenants (*vide radífwár*) showing their holdings.
5. *Jamabandí.*
6. List of assignments and pensions (*fahrist ma'afiat aur pension*).
7. Statement of rights in wells (*naksha hakuk cháhát*).
8. Order of the Collector determining the assessment.
9. Order of the Collector distributing the assessment over holdings.
10. Village administration paper (*wájib-ul-arz*).
11. Sanctioned mutations.
12. Field map (*shajra-kishtwár*).

The record was completed in Rewári in 1907-08 and in the four other tahsils in 1908-09.

Number of villages.

Owing to the amalgamation of three estates into two in the Gurgáon tahsil and the subdivision of two estates into four in the Palwal tahsil the number of estates at the end of settlement was 1,265.

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Miscellaneous Revenue.

Section D.—Miscellaneous Revenue.

Excise.

Table 41 gives details about excise revenue and consumption. The general population is, no doubt owing to poverty, very abstemious, and the amount of liquor, drugs and opium consumed is small. The incidences of consumption of the various excisable articles in the year 1908-09 are given in the following table:—

1	2	3	4
Name of article.	Annual consumption per head of population.	Cost price including tax.	Incidence of taxation per head.
		Rs. a. p.	Rs. a. p.
Imported spirit	·005 bottles	0 0 1·5	0 0 ·08
Country spirit	·01 bottles	0 0 2·75	0 0 1·25
Opium	1 másha	0 0 5·5	0 0 3·75
Charas	6 rattis	0 0 3	0 0 2·75
Bhang	6½ máshas		

There is no distillery in the district. Country spirit is imported for cousumption from Delhi, Karnal, Lahore and Sháhjahánpur.

There is no poppy cultivation. Opium comes from Ghazipur and *bhang* and *charas* from Delhi and Hoshiarpur. The popular taste of the present-day demand is flavoured products. Spirit is flavoured with essences like cardamum, saffron, musk, orange or apple. Cardamum, saffron, musk, etc., are mixed with opium to give it a pleasant taste, or it is partaken of in the form of deleterious mixtures called "madak," and "chandu." "Charas" is smoked with tobacco, and "bhang" is flavoured with pepper, anise, poppy and other seeds. It is also partaken of in the form of a sweetmeat called "barafi."

Illicit distillation is unknown, and there is very little smuggling of spirits, opium, drugs or cocaine.

Stamps.

The following statement shews the actual receipts under the stamp and Court Fees Acts during the five years ending 1908-09. Gurgaon is an agricultural district, and as explained in the remarks on Civil Justice the receipts from court fees vary with the seasons.

Thus in 1905-6 and 1908-09 there was a marked falling off of receipts, in the former year owing to scarcity and in the latter year owing to scarcity combined with fever. The large increase in the number of stamp-vendors after 1904-05 is due to the introduction of the system of granted licenses to village postmasters to

CHAP. III, E.

Local and Municipal Government

Stamps.

sell non-judicial stamps. The system has not proved successful and the subsequent decrease in the number of vendors is due to the gradual cancellations of licenses of those postmasters who effected the smallest sales.

YEAR.	RECEIPTS.			Number of licensed stamp-vendors.
	Stamp Act.	Court fees Act.	Total.	
	Rs.	Rs.	Rs.	
1904-05	11,572	44,327	55,899	55
1905-06	12,517	36,889	49,406	39
1906-07	10,821	43,308	54,129	35
1907-08	12,026	41,316	53,342	35
1908-09	13,974	36,211	50,185	31

Income-tax.

Tables 42, 43 and 44 give details about income tax. The demand on account of income tax is very small and for most of it the towns are responsible. Very few of the hereditary landowners are well enough off to be assessable and most of the assessees are grain dealers or money-lenders. The gradual rise in the demand since 1903-04 is due to the rise of prices and consequent increase of profits made by the commercial community.

Section E.—Local and Municipal Government.

District Board.

The District Board is constituted under Act XX of 1883. There are 45 members, of whom 8 are *ex-officio* and 37 nominated. In order that all parts of the district may be fairly represented 30 circles have been constructed, for each of which a member is nominated, while 7 nominations are made irrespective of circles.

Up to 1906, non-official members were elected, but this system proved a failure and was abolished in favour of nomination. The Deputy Commissioner is chairman and the Civil Surgeon Vice-Chairman, the remaining *ex-officio* members being the five Tahsildárs and the District Inspector of Schools. Local Boards were abolished in 1898.

Table 45 gives details of the annual income and expenditure since 1890-91. The chief source of income is the local rate (Rs. 8-5-4 per cent. on the land revenue), the income from which, representing four-fifths of the total rate, is shewn in column 2. Until recent years this was collected *pro rata* with the land revenue, and in consequence the Board's income fell off seriously after

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Local and Municipal Government

District Board.

1899-1900, as since that year owing to prolonged drought suspensions and remissions of the land revenue have been heavy, but in 1907 it was ordered that collections of local rates should not usually be suspended unless the whole land revenue of the area in question was suspended.

Further, in 1909 orders were issued that the income from local rates should be estimated at the same figure every year, and a balance of 20 per cent. should be maintained, out of which will be spent in bad years the amount by which the local rate collections fall below the estimate. These two changes will do much to steady the income of the Board, and will obviate the serious embarrassment caused in recent years by the falling off of income in years of drought. Other important items of receipt in 1908-09 were:—

	Rs.
Cattle-pounds	2,579
Education (fees)	4,933
Bands	3,414
Civil works	6,159
Contribution from Provincial Funds ...	88,456

The incidence of taxation per head of population in this year was 2 annas 5 pies. The chief heads of taxation are education, medical and public works. The large sums shown in column 10 as "other miscellaneous expenditure" in 1907-08 and 1908-09 represent chiefly the sums spent by the District Board on the Ghamrauj test-work. In the latter year also Rs. 28,671 were expended on provincial contributions.

The public works and the educational and medical institutions under the management of the District Board are referred to separately in this chapter.

The other chief spheres of the Board's activity are the following:—

Arboriculture.—Government has sanctioned an annual grant of Rs. 4,900 for promoting arboriculture. A scheme of operations was drawn up for the three years ending 1911-12, and nurseries have been started at Gurgáon, Sohna, Palwal, Táoru and Firozpur-Jhirka. The nursery at Gurgáon is doing very well and is supplying seedlings to all parts of the district and for sale to zamindárs. Some were also sold to the Pataudi State. The average number of trees planted during the three years ending 1908-09 was 7,142. A wood depôt has recently been started at head-quarters at which all saleable timber in the district is collected instead of being sold locally at a nominal price. The experiment is working satisfactorily. The District Board also manages all Government *bands*, horse and cattle-breeding, 1 dâk bungalow, 19 rest-houses, 1 garden (at Gurgáon), 20 cattle-pounds, 8 ferries, 3 *serais* and 1 *zailghar* (at Gurgáon). *Bands*, horse and cattle-

CHAP. III, E.

Local and Municipal Government

breeding pounds and ferries are mentioned in other sections of the Gazetteer, and it has already been noted that the connection of the District Board with *bands* ceases from 1st April, 1910.

Municipalities.

Table 46 shews six municipalities and four notified areas, but by Punjab Government Notifications No. 674 and 679, dated 17th November 1908, the Farukhnagar and Sohna Municipalities were reduced to the status of notified areas. So there are now four municipalities and six notified areas.

Rewári. Municipality.

Rewári Municipality is of the second class and was constituted by Punjab Government Notification No. 1464 S., dated 24th September 1885.

The committee is composed of 12 members, two of whom—the Tahsildár and Assistant Surgeon—are *ex-officio*, two are nominated and the remaining eight are elected. Previous to 1907 there was no provision for the separate representation of Hindus and Muhamadans, but as the result of a petition presented by the Muhamadans of the town new election rules were sanctioned by Panjab Government notification No. 357, dated 17th June 1907, in accordance with which half the elected members are Hindus and half Muhamadans.

Income.

The only taxes are octroi and a fee of Re. 1 levied on each bullock cart plying for hire within municipal limits. The income from each source averaged during the three years ending 1908-09 Rs. 38,942 and Rs. 269 respectively, and the incidence of the total taxation per head of population was Rs. 1-6-11.* Octroi furnishes nearly the whole income. The chief articles on which it is paid are grain (excepting barley), sugar, oilseeds, cloth and piece-goods and articles of clothing. Barley and metals which are almost exclusively exported are exempt from octroi and oilseeds will shortly be exempted for the same reason. The tax is unpopular and difficult to administer efficiently, but the committee are not in favour of substituting any other form of taxation.

Other sources of income averaged during the years above mentioned Rs. 3,819. The chief items were :—cattle-pound fees, rents of lands and houses, sale proceeds of manure, school fees, fines under the Municipal and other Acts and grants-in-aid.

Expenditure.

The total income shews a tendency to decrease owing to the effect on the market of the extension of railways.

The chief items of expenditure were :—

	Rs.
General administration	3,826
Collection	5,839
Public safety	9,977
Public health and convenience	20,067
Public instruction	4,633

* In making this calculation refunds of octroi have been deducted.

Rewári is entirely dependent for its water supply on its wells which with only a few exceptions are very salt. Any scheme for bringing water from a distance seems beyond the present resources of the town, but a sum of Rs. 2,000 has recently been sanctioned for expenditure on boring operations. It is hoped that if a lower stratum is tapped than that of the ordinary wells, sweet water may be struck. Operations will commence in 1910-11. CHAP. III, E. — Local and Municipal Government. Water-works scheme.

The Municipality of Palwal is of the second class and was constituted in 1885 by Punjab Government Notification No. 1464 S., dated 24th September 1885. The Committee is composed of nine members, one of whom, the Tahsildar, is *ex-officio* president, three are appointed and five elected. The election rules do not provide for any separate representations of Hindús and Muhammadans. Palwal Municipality.

The only tax is octroi. The income from this source averaged Rs. 18,073 during the three years ending 1908-09 and the incidence of taxation per head of population was Re. 1-6-6. Octroi furnishes nearly the whole income. The chief articles on which it is paid are grain, sugar, cloth and piece-goods and metals. Income.

As the tax is levied chiefly on agricultural produce, much of which is exported, the percentage of refunds to total receipts is very large and amounted during the three years referred to, to 25 per cent. No article is at present, exempt, but oilseed which is almost entirely an article of through trade will shortly be exempted.

The total income from sources other than octroi is Rs. 4,089, the chief items being cattle-pound fees, rents of lands, sale-proceeds of manure, school fees, fines under Municipal and other Acts and grants-in-aid.

The extension of canal irrigation, the opening of cotton mills and most important of all the construction of the Agra-Delhi Chord Railway have all contributed to increase the prosperity of the town, and the income shews a steady upward tendency.

The chief items of expenditure were— Expenditure.

General administration.

	Rs.
Collection	3,800
Public safety	3,468
Public health and convenience	13,612
Public instruction	3,577

The town lies low and is surrounded on three sides by hollows. The extension of canal irrigation has caused serious water-logging and after the heavy rains of 1908 the whole town was swamped. It is proposed to drain the hollows and a scheme is now being prepared by the District Engineer under the orders of the Sanitary Engineer, Punjab. The expenditure will be beyond the resources of the Municipal Committee and will be borne mainly by Provincial revenues.

CHAP. III, E.

Local and Municipal Government

Hodal Municipality. Income.

The Municipality of Hodal is a municipality of the 2nd class and constituted by Punjab Government Notification No. 1464 S., dated 24th September 1885. The Committee is composed of 9 members of whom two, the Tahsildar and Hospital Assistant, are *ex-officio*, and the remaining seven are appointed.

The elective system was abolished in 1889 owing to the misconduct of the elected members. Octroi is the only tax and the same remarks apply as in the case of Palwal.

The average income during the three years referred to was octroi Rs. 5,007, other Rs. 1,394 and the total incidence of octroi per head of population was Re. 0-9-10.

The situation of Hodal resembles that of Palwal and the income shews an upward tendency for the same reason as in the case of Palwal.

Expenditure.

The chief items of expenditure were as follows :—

	Rs.
Collection	1,353
Public safety	1,111
Public health and convenience	5,021

No scheme of drainage or water works is being undertaken.

Firozpur-Jhirka Municipality.

The Municipality of Firozpur-Jhirka is a municipality of the 2nd class, and was constituted by Punjab Government Notification No. 1464 S., dated 24th September 1885. The Committee is composed of 9 members of whom one, the Tahsildar, is *ex-officio*, two are appointed, and the remaining six are elected. No system exists for the separate representation of Hindús and Muhammadans, but an application from the Muhammadans of the town for separate representation is under consideration.

The only tax is octroi. The average income during the three years referred to above was octroi Rs. 5,340, other Rs. 2,236 and the incidence of octroi per head of population was Re. 0-11-8.

The chief items of expenditure were—

	Rs.
Collection	1,333
Public safety	1,678
Public health and convenience	2,263
Public instruction	1,479

No scheme of drainage or water-works is being undertaken.

All official members hold office for three years.

General information about Municipalities.

Municipal activity extends to the management of all schools, dispensaries, sarais, cattle-pounds, slaughter-houses, markets, etc., situated within municipal limits, and to the registration of births and deaths (*vide* chapter I, section C). The Committee also supervise burial and burning grounds, building operations and other matters connected with sanitation and public health.

CHAP. III, G.

Army.

General information about Municipalities.

Sub-committees are appointed for each main branch of administration. The general conduct of business is regulated by rules passed under section 24 of the Punjab Municipal Act. Those for Rewári are contained in Punjab Government Notification No. 70, dated 7th November 1894, and for the other Municipalities in Notification No. , dated 18th April 1889.

Section F.—Public Works.

The district forms part of the Delhi sub-division of the Delhi Provincial Division and is in the immediate charge of the Sub-Divisional Officer, Delhi, who has his head-quarters at Delhi. When there are any large works under construction in the district a separate sub-division is organized for the district with head-quarters at Gurgaon.

The establishment subordinate to the Assistant Engineer consists of a sub-overseer on Rs. 40 per mensem, a mistri on Rs. 25 per mensem, and five road inspectors on Rs. 50, Rs. 35, Rs. 25, Rs. 22 and Rs. 18 per mensem.

The Police buildings are maintained by the Police Department with funds supplied by the Public Works Department. All tahsil buildings and cattle-pounds, and some of the civil courts at Gurgaon are maintained by the District Board with funds placed at their disposal by the Public Works Department. The remaining buildings in the district are maintained directly by the Public Works Department. Similar information about the roads of the district was given in chapter II, section G.

The principal works carried out during the last five years were:—New police stations at Táoru and Hathin, new district court at Gurgaon, house and office for the Settlement Officer and metalled roads from Sohna to Palwal, and Nuh to Palwal and Firozpur Jhirka. The importance of these roads has been mentioned in the section referred to above.

Section G.—Army.

Army.

The Gurgaon district lies in the 7th (Meerut) Division of the Punjab Command. It does not contain any cantonment at Rewári. There is a detachment of the 2nd Battalion, B. B. and C. I. Railway Volunteer Rifles, of the following strength:—

Colour Sergeant	1
Corporal	1
Volunteers	27
Reservists	2
Total	31

CHAP. III, H.

Police and Jails.

Section H.—Police and Jails.

This section has been contributed by the Superintendent of Police.

Police.

The district forms part of the Eastern Range which is under the control of a Deputy Inspector-General of Police, with head-quarters at Ambala.

The Police are under the direct control of a Superintendent who is responsible for the internal economy and discipline of the force and, subject to the general supervision of the District Magistrate, responsible also for the detection and prevention of crime.

The strength of the force, with the numbers of rural police, town and village watchmen, is shewn in Table 47.

Under the reorganization scheme its numbers have been increased by 3 Inspectors in charge of separate circles with head-quarters at Gurgaon, Palwal and Nuh; the force will also be increased by 50 constables. The following is a list of road posts and outposts:—

Road post.	*Out-post.*
Khori	Sháhjahánpur.
Piao	Dhárubera.
Gurárroa.	
Kund.	
Pirthala.	
Takia.	
Bhádas.	

There are no punitive, military or other special police attached to this district.

The Punjab Railway Police supply constables for duty at the stations of Rewári and Garhi Harsaru, the Rájputána-Málwa Railway Police supply constables at Khori and Kund, and the United Provinces Railway Police are in charge of Asáoti, Palwal, Bámnikhera, Sholaka and Hodal stations.

The majority of the constables are recruited within the district from the Sheikh, Sayad, Pathán, Jat, Ahír, Rájput and Meo tribes: a few Minas have also been enrolled.

Recruits are, on enlistment, subjected to a six months' course of training during which they are taught drill and musketry, guard, escort and beat duties: they also attend school daily where they are thoroughly grounded in the rudiments of law and procedure, detection and prevention of crime, arrest and custody of accused persons, and general police rules. During the course of the year each constable on rural duty is called into head-quarters for a one month's course of instruction, and is then put through his annual course of musketry; he is, during this period, drilled morning and evening and made to attend school for three hours during the day when all new Government and departmental

CHAP. III, H.

Police and Jails.

Police.

orders are explained to him, and his memory is refreshed in law and departmental orders, by the Sub-Inspector and Head Constables in charge of the school. Before returning to his rural police station he is required to pass a verbal examination in the subjects noted above: should he fail to satisfy his examiners he is, unless there are special reasons to the contrary, considered unfit for rural duty and transferred to Lines, until, after private tuition or otherwise, he can shew himself fit for Thána duty. Three constables are sent each year for a course of training at the Phillaur Training School. The Sub-Inspector in charge of a police station (termed Station House Officer) is directly responsible for the detection and prevention of crime. He is required personally to conduct all investigations into cognizable offences and to take the necessary steps to ensure the success of the preventive sections of the Criminal Procedure Code.

For this purpose he is given two assistants, in the shape of Head Constables, the one to aid in the investigation work and the other to assist him in writing up his books. For the purposes of detection of crime the Finger Print system is regularly used: this branch of police duties is under the supervision of the Court or Prosecuting Inspector and the results are eminently satisfactory. Statistics of cognizable crime are given in Table 48.

In accordance with Government orders no trackers have been enlisted in the police force, as the system of tracking is, strictly speaking, not in vogue in the district.

Three camel sowars are entertained on the strength of the force, which does not include any mounted (horse) police. Most of the cattle-pounds in the district are in charge of the police. The income derived from them is credited to the District Board or to the Municipal Committee concerned in the case of pounds situated within municipal limits.

Criminal tribes.

There are only two criminal tribes in this district, Bauriahs and Minas. The former are sparsely scattered all over the district and their history, characteristics, etc., are so well known as to call for no special mention here. The Minas, on the other hand, being peculiar to the Gurgaon District, are entitled to a special note, which is appended below.

MINAS.

Descriptive.

1. This tribe is Hindu by religion and claims Rájpút descent. Major Powlet, Mr. Channing and other authorities connect them with the Meos, and state that both are probably representatives of the earlier non-Aryan inhabitants of the country. The Minas were the original masters of the state of Ambar, now known as Jaipur; they were subdued by the Rájpúts in A. D. 967. Sháhjahánpur forms their headquarters in this district and is the place from which, in former days, their marauding

CHAP. III, H.

Police and Jails.

Descriptive.

expeditions set forth into the most distant parts of Rájpútána, Central India, and the Deccan. The Minas have some 39 "gots" the chief of which are *osora got* and *chanda got*. Their religious ceremonies are the same as those of the other Hindu tribes of the district. The following customs are peculiar to them, *viz.*, *zunnar bandi*, or the sacred thread ceremony and the re-marriage (*karáo*) of a widow with a younger brother of the deceased husband. Minas will smoke with Rájpúts, Ahírs and Játs, provided always the *hukka* is a metal one, and not made of pottery or leather. They eat the flesh of sheep and goats, but regard deer as sacred.

They revere Brahmans, and the Minas of Sháhjahánpur have a charity fund supported by universal subscription; this fund is used to supply food to Brahmans, Sádhús and the like. The amount of charity or offering is usually limited to one free meal.

The Minas of this district have four sacred resorts. A mound at Sháhjahánpur under which are supposed to repose the ashes of one Jodha Bhagat. It is in a small way a place of pilgrimage. An oath taken on this mound is seldom violated. Memorials in honour of three *satis* exist at Nimrána, Mindáwar and Kaosi Mora. The heroines of these are worshipped on the following occasions:—marriage, child birth and the calving of a cow or a buffalo. The tribe was once famous for its bravery and skill at arms, but the advance of civilization has modified the former, and the Arms Act has sounded the death knell of the latter.

Criminal traits and methods.

2. From 1868-80 the Minas used to organize gangs for the commission of robberies and dacoities in Rájputána, Central India and even in the Bombay and Madras Presidencies. These usually acted under the leadership of Thokdárs, and went armed and mounted on camels. They sent on spies who disguised themselves as Fakirs, Brahmans, etc., or got employment as servants in or about the house of the victim selected. A very favourite plan in cities and towns was to enter as a marriage procession and make the attack from inside during the night. They took great care to master the manners and customs of *fakirs*, mendicant Brahmans and musicians so as to obtain easy access into the houses of wealthy Hindús. Their depredations were usually marked by their great violence and the completeness of the arrangements for retreat and the speedy disposal of loot. About the year 1875 their field of operations began to contract, and their crimes became less violent. This has continued, until now they are mostly content with either comparatively petty crimes, or a subordinate position in organised crime.

This is due to the introduction of the Criminal Tribes Act, organised police surveillance and a better understanding with the adjacent native states. It is also instructive to note that the improvement coincided with the introduction of measures for their reformation.

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Police and Jails.

Repressive measures.

3. Although no record exists to show what were the relations between the authorities and the Minas before 1865, yet from latter papers it is evident that some primitive measures for their surveillance were employed. A ticket of leave system followed. By this no Mina could leave his village without a written pass signed by the Thánadar. This was abandoned in 1867 as though effective, it caused very great hardships and the Chief Court ruled that it was illegal. The next measure was to prosecute all Minas leaving their villages without authority under section 19 of the Criminal Tribes Act. Again the Chief Court quashed all such convictions on appeal and the order was cancelled.

In 1868 the then Commissioner of the Delhi Division directed the establishment of a Police roll-call saying "Between the two evils, *viz.*, that of leaving these men absolutely free from surveillance and that of finding the Chief Court quash convictions the former is evidently the worse."

About this time, *i.e.*, 1866, a suggestion was put forward that the Thokdárs should be made entirely responsible for their Thoks and should be forced to bring back all absentees. This was generally pronounced impracticable and it was pointed out that it would merely cause the Thokdars to resign in a body. The question of a punitive post was raised in 1868 and again in 1874. The difficulty was the cost. In common justice this should fall entirely on the Minas, and they had not sufficient property to guarantee it. The question was ultimately shelved owing to this difficulty and the danger that the placing of such a post would drive the Minas away from their villages and turn them into a dangerous wandering tribe. Confiscation of the property of absentees was then tried, but this proved a failure as none but Minas would buy land or houses in a Mina village or confiscated from a Mina. The prices realised were purely nominal and it was found that property thus bought was actually held in trust by the purchasers for the original owner. A register of Minas as laid down in the Criminal Tribes Act was first opened in 1878. An informal one had been used by the police for about two years before this, but it was not in sufficient detail to be useful as a permanent record. This was the foundation of the present organised surveillance of the tribe.

Reformatory measures.

4. The first suggestion of any measure not of a repressive nature is found in 1872 when Mr. Oliver put forward the idea of enlisting them as chaukidárs. He himself notes later in the same year that Minas cannot be trusted to abstain from aiding their own people in crime. Nothing further was done in this line until 1878 when some Mina chaukidárs were actually enlisted. These with certain exceptions gave satisfaction. In 1904 a further step was taken and specially selected Minas were enlisted in the Police of Gurgaon, Rohtak and Karnál. This year from

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Police and Jails.

Reformatory measures.

reports submitted by the Superintendents of these districts it was found that the measure had been successful. It should however be noted that loyalty to each other is one of the strongest characteristics of the tribe and that although constables may be relied on to work well in ordinary matters something more than passing sympathy with the criminal may be expected when they are asked to act against their brother Minas. At present their only other field of employment is as cultivators, a position in which they do not give satisfaction. In this connection it must be remembered that they all originally held lands from which they were often driven by the results of their own misdeeds or more often by misdirected official zeal; and also that claiming Rájpút descent, as they do, they look on cultivation as tenants as beneath their dignity.

The first Mina school was opened in 1870 but met with little success during the next 15 years. The tide has now turned, the younger generation has taken kindly to education and the schools are in a flourishing condition. In 1907 all Minas attending school were exempted from roll-calls and similar restrictions during their school life. This privilege was abused in a few instances, but such abuse was not approved by the Minas in general and the measure has met with some success.

Many times between 1872 and now the question of giving Minas land has cropped up but owing to the scarcity of available land in the district and the want of money to purchase the project has had no practical results. The want of money had also handicapped district officers in their efforts to have Minas taught suitable trades and thus provide them with a means of honest livelihood.

It is both gratifying in the present and hopeful for the future to note that the improvement in the Minas is directly traceable to the reformatory measures adopted. The late Sir Denzil Ibbetson notes in this connection in 1884. "The future of these people appears hopeful and if Government could only see its way to locating them on waste lands the whole tribe might be speedily reclaimed."

The most pressing needs of the Minas are land and a wider field of employment. Given these there is every reason to believe that they will shortly develop into loyal and law abiding citizens. The beneficial influence of education will do much, time will mend their evil repute and remove the prejudice which now exists against them. As a small field for the recruiting of men for either transport corps or Pioneer Regiments the Minas are well worth consideration. They are strong, active and more than ordinarily intelligent and if properly handled would give a good account of themselves in either of these important branches of the army.

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Education and Literacy.

Jails.

There is no district jail, but only a sub-jail. The Treasury Officer is *ex-officio* Superintendent. Prisoners sentenced to more than 14 days' imprisonment are transferred to the jail at Delhi. There is accommodation for 43 prisoners only, while the average number confined is 50. It is proposed to increase the accommodation by re-including in the jail the east wing of the building, which since 1887 has been in use as a patwár school.

The health of the prisoners is good. No industry is carried on, and until recently there was no arrangement for exacting hard labour from prisoners sentenced to rigorous imprisonment, but four mills for grinding corn have now been provided.

As the institution was only converted from a Judicial lock-up into a sub-jail on 3rd October 1908 there are no reliable data of expenditure. The total expenditure from 3rd October 1908 to 31st March 1909 was Rs. 1,734-2-8 but this includes extraordinary expenditure on purchase of new furniture for the sub-jail. The cost of maintaining each prisoner is 2 annas per diem. The staff under the Superintendent consists of Police Hospital Assistant, who acts as Deputy Superintendent, Head Warder, 6 ordinary and 5 reserve warders, 3 convict officers, 3 convict cooks and 3 convict sweepers.

There are no reformatories in the district.

Section I.—Education and Literacy.

Literacy.

Table 50 gives details of literacy. Gurgaon in common with other districts of the Indo-Gangetic plain is distinctly behind the rest of the Province as the following figures shew :—

	Percentage of Literacy.		
	Males.	Females.	Total.
District	4·9	1	2·6
Province	6·5	·3	3·6

The difference in literacy between the Hindús and Muhammadans is most striking and the Meos who predominate among the Muhammadans of the district are marked out as one of the most illiterate tribes in the Province. The same difference is reflected

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Education and Literacy.

in the tahsil figures, the Meo tahsils of Nuh and Firozpur being distinctly behind the rest. Of the other agricultural tribes the Ahírs are much in advance of the Játs. There has been a steady advance of literacy since 1881 among all religions.

Scripts employed.

The scripts employed are Urdu, Hindi or Bhásha, and Lande or Mahájani. As the name denotes the last named script is used by the shopkeeper class. The numbers literate in each script are Urdu 5,906, Hindi 6,191 and Mahájani 9,188.

Indigenous methods of instruction.

The following are the indigenous methods of instruction :—

(a) The sons of shopkeepers are sent to some Pádha to learn reading, writing and the keeping of accounts in the Lande character. No books are used. Each boy has a reed pen, an inkpot containing wet clay and a *takhti* (wooden board) smeared over with red clay or soot, on which the teacher marks the alphabet, figures or sums to be traced over by the pupils. This marking is called writing "Katkhanas." As soon as a boy has mastered the elements of reading, writing and arithmetic he begins to assist his father in keeping the shop accounts and this completes his education.

(b) The sons of Brahmans are sent to a páthshála in charge of a Pandit to receive doctrinal or ceremonial instruction. The boys begin with the alphabet of Deva Nágri. The instruction is individual and two pupils rarely learn the same lesson. The teacher sits on his *gaddi* and the boys go to him by turns to receive instruction. They are divided into two sections—Chandraka Páthi and Sidhdhánt Páthi, the former studying elementary and the latter advanced treatises on Sanskrit grammar.

(c) At some village mosques a *mullah* undertakes the pious duty of teaching Muhammadan boys the Korán. He begins by teaching his Arabic alphabet according to the Baghdádi Káida and then goes on to teach the Korán. The ordinary Meo is generally content with knowing the Kalma, the Azán and one or two of the ordinary prayers in Arabic.

Educational system.

The Gurgáon District lies within the Delhi Educational Division and is in the charge of the Inspector of Schools stationed at Delhi. There are 146 schools or one to every 14 square miles. Details of the standards and number of scholars is given in table 51. A boy begins to attend school generally at the age of five. He enters the Lower Primary Department and after about three years passes the Lower Primary Examination and moves up into the IV class either Vernacular or Anglo-Vernacular of the Upper Primary School.

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Education and Literacy.

Educational system.

If the latter the study of English commences at this stage. The Upper Primary Course as a rule is complete in two years after which he enters a Vernacular or Anglo-Vernacular Secondary School, the course of which extends over three years. Here he passes his Middle School Examination and reaches the High School stage. Some boys after passing the Primary and Middle School Examinations in the Vernacular take up the study of English and finish the English Primary course in one year and the Middle course a year later. After passing through the Middle School boys can spend two years in a High School being prepared for the Matriculation Examination of the Punjab University. There is a slight difference in the curriculum of town and village Primary Schools. In the former Persian and ordinary arithmetic are taught while in the latter arithmetic, book-keeping, letter and handwriting, etc., are taught on the Indian system, and the education includes books on agriculture, mensuration and land records, the object being to make the education of village boys a preparation for their future profession of agriculture.

The girls' schools give instruction up to the Primary Standard in reading and writing Urdu and Hindi and in arithmetic. In some schools geography and in all sewing and knitting are also taught. To encourage female education books, slates and materials for sewing and needlework are supplied free by the District Board.

Gurgáon Industrial School.

The indigenous industrial school at Gurgáon maintained by the S. P. G. and Cambridge Mission, Delhi, was mentioned in Chapter I, Section C. The school at the outset imparted only general education up to the Lower Primary Standard. The industrial department consisting of shoe-making, carpentry and tailoring was opened later. In the year 1901 the teaching of drawing was added. In 1902 the making of country shoes was started. The number of boys on the technical side at present is 45. The school premises consist of 3 dormitories, 1 school house, 4 workshops, Superintendent's quarters, Head Master's quarters and 4 teachers' quarters, refectory, kitchen and play-ground. The establishment for the technical side consists of one Superintendent and a separate teacher for each branch of industry including drawing. Five hours a day are devoted to the various industries and one hour to drawing. The institution is doing good work. It receives a grant from the District Board, the amounts in 1907-08 and 1908-09 being Rs. 977 and Rs. 933, respectively.

Salámatpur Industrial School.

A general description of the Salámatpur Industrial School is given in Chapter I, Section C. The number of girls on the roll at the beginning and end of 1909 was 126 and 120, respectively, and the sales of needlework for the year amounted to Rs. 7,568-7-9. The District Board gives an annual grant, which in 1907-08 amounted to Rs. 1,008-12-0 and in 1908-09 to Rs. 974.

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Education and Literacy.

Special measures for the criminal tribe of Minas.

At the Sháhjahánpur Primary School special efforts are being made to encourage education among the Minas (*vide* Section H). Stipends are paid to Mina scholars from the date of their admission, and bonuses are given to successful students of the 3rd and 5th Primary classes and to the teachers of those classes. It is most satisfactory to find that there are 50 or 60 Mina boys attending the school. Those who pass the Upper Primary School Examination are awarded scholarships of Rs. 3 per mensem and are exempted from payment of tuition fees. They are also supplied by the District Board with books *gratis* while reading in the Middle Department. Sanction for these stipends and other concessions mentioned above is obtained once every five years from the Punjab Government.

Female education.

Female education is in a very backward state. There are only 14 District Board girls' primary schools with 335 scholars. Progress is very slow partly owing to the apathy of parents (and among Muhammadans to the prejudice against breaking the *purdah* system) and partly to the difficulty of obtaining qualified and efficient mistresses on the low scale of pay offered. Efforts are, however, being made to increase the scale of pay and give more prizes to the students.

Rewári High School.

The only High School in the district is at Rewári. It was opened as a Middle School in 1857 and raised to a High School in 1880. Between 1886 and January 1905 it was maintained from municipal funds, but since January 1905 it has been directly under the Education Department. The boarding-house accommodates 60 boys. In 1908-09 the expenditure was Rs. 14,212-11-9, and the income from fees Rs. 5,696-10-6.

Middle Schools.

There are 6 Middle Schools. The only Anglo-Vernacular Middle School is at Gurgáon. The five Vernacular Middle Schools are at Sohna, Nuh, Hasanpur, Palwal and Firozpur Jhirka.

Primary Schools.

A list of the Vernacular Primary Schools, as it stood on 30th November 1909, is given below:—

BOYS' SCHOOLS.

GURGAON TAHSIL.

1. Bahora Kalán.	10. Bhundsi.
2. Kásan.	11. Mubárakpur.
3. Sihi.	12. Budhera.
4. Garhi Harsaru.	13. Mahchána.
5. Gurgáon village.	14. Pachjanwan.
6. Jhársa.	15. Ghámrauj.
7. Bádsháhpur.	16. Wazírpur.
8. Dhankot.	17. Daula.
9. Farukhnagar.	18. Jaráon.

19. Jamálpur.

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Education and Literacy.

Primary Schools.

BOYS' SCHOOLS—*concluded.*

REWÁRI TAHSIL.

1. Khori.
2. Balwári.
3. Hussainpur.
4. Dahina.
5. Kanhaura.
6. Játusána.
7. Guráora.
8. Bikanir.
9. Bhárá wás.
10. Tánkri.
11. Sháhjahánpur.
12. Turkiawás.
13. Dháruhera.
14. Qutabpur.
15. Rewári Branch, I.
16. Rewári Branch, II.
17. Rewári Branch, III.
18. Rewári Branch, IV.
19. Chillar.
20. Jaitpur.
21. Nandrámpurbás.
22. Kanwáli.
23. Ahrod.
24. Gokalgarh.
25. Masáni.
26. Lisán.
27. Bhurpur.
28. Páhláwás.
29. Mandaula.
30. Bolni.

PALWAL TAHSIL.

1. Rasúlpur.
2. Pingor.
3. Khambi.
4. Likhi.
5. Bhiduki.
6. Hodal.
7. Banchári.
8. Aurangábád.
9. Seoli.
10. Pirthala.
11. Nágri Branch, Palwal.
12. Dighaut.
13. Balai.
14. Ghori.
15. Banswa.
16. Dhatir.
17. Chándhat.
18. Barauli.
19. Sajwári.

NUH TAHSIL.

1. Táoru.
2. Málab.
3. Ujina.
4. Hathin.
5. Bahin.
6. Bhiraoti.
7. Ghásera.
8. Dhuláwat.
9. Mandhnáká.
10. Jaurasi.
11. Akhaira.

FIROZPUR TAHSIL.

1. Biwan.
2. Punaháná.
3. Sháhchokhá.
4. Pinangwan.
5. Sákras.
6. Nagina.
7. Bisru.
8. Agáon.
9. Mandikhera.
10. Bukháráká.
11. Marora.
12. Bichhor.
13. Singár.
14. Multhán.
15. Lohinga Kalán.
16. Budaid.

GIRLS' PRIMARY SCHOOLS.

1. Gurgáon.
2. Sohna.
3. Farukhnagar.
4. Palwal.
5. Hasanpur Urdu.
6. Hasanpur Nágri.
7. Hodal.
8. Hathin.
9. Nuh.
10. Rewári.
11. Pinangwan.
12. Firozpur-Jhirka.

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Medical.
Expenditure.

Table 52 gives full details of the total expenditure on education and shews how it is distributed between Provincial, District Board and Municipal Funds.

All schools within municipal limits except the Rewári High School are maintained by the Municipalities concerned, while all the remainder are maintained by the District Board.

Native presses.

There is only one native press in the district, the "Matba Maqbúl-i-'Am" at Rewári, which publishes a newspaper called "Sádiq-ul-Akhbár". It has a very small local circulation.

Section J.—Medical.

Dispensaries.

Statement 53 gives details of the attendance at the nine Government charitable dispensaries of the district. Those at Rewári, Palwal, Hodal and Firozpur are maintained by the Municipalities concerned with grants from the District Board if necessary, while the remaining five are maintained by the District Board directly. All are under the control of the Civil Surgeon, who also has charge of the Police and Sub-Jail hospitals. Two private hospitals are maintained by the Baptist Missionary Society at Palwal under the supervision of Dr. F. W. Thomas, M.B. The men's hospital has 26 beds for in-patients. A new operation room has just been added, and in 1909, a new isolation ward was built by public subscription (non-Christian) and named after Sir Louis Dane, the Lieutenant-Governor, who laid the foundation-stone. The women's hospital is in charge of Miss Young, M.D., the nursing staff being superintended by Miss Ferguson. It has 21 beds. It receives a grant of Rs. 20 per mensem from the Palwal Municipality and Rs. 50 per mensem from the District Board. In February 1903, the S. P. G. Mission opened a hospital for women at Rewári in charge of a lady doctor. The institution received a grant of Rs. 50 per mensem from the Rewári Municipality and remained open until 1908, when it had to be closed owing to the death of the lady doctor. The Society hope to re-open it from April 1, 1910. The following statement shews the work done by the two aided zenána hospitals.

Dispensaries.

	Accommodation. Men.	Accommodation. Women.			Daily Average Number. 1904.	1905.	1906.	1907.	1908.
Zenána Mission Dispensary, Rewári.	...	12	Indoor.	Male ...	...	...	...	...	Closed.
				Female	0·61	0·42	4·80	7·00	
				Children: Male children.	0·04	...	0·20	0·75	
				Children: Female children.	...	...	1·20	0·25	
				Total	0·65	0·42	6·20	8·00	
			Outdoor.	Male	0·24	0·60	0·80	0·50	
				Female	20·23	14·50	20·30	20·50	
				Children: Male children.	3·66	6·60	7·50	8·00	
				Children: Female children.	4·27	7·60	8·00	7·00	
				Total	28·40	29·30	36·60	36·00	
Zenána Mission Dispensary, Palwal.	...	24	Indoor.	Male	0·84	1·00	0·50	...	...
				Female	6·00	10·00	10·50	10·90	10·50
				Children: Male children.	1·88	1·00	0·70	0·50	0·20
				Children: Female children.	1·28	2·00	1·10	1·30	2·30
				Total	10·00	14·00	12·80	12·70	13·00
			Outdoor.	Male	44·00	2·00	0·30	0·10	...
				Female	36·00	34·00	29·90	29·70	45·00
				Children: Male children.	21·00	6·00	3·20	4·70	8·00
				Children: Female children.	15·00	17·00	13·70	13·80	24·00
				Total	116·00	59·00	47·10	48·30	77·00

Staff.

At the Nuh, Punahána, Farukhnagar, Firozpur-Jhirka and Hodal dispensaries, which are for out-door patients only, the staff consists of—

1 Hospital Assistant on Rs. 35-55 per mensem.
1 Compounder on Rs. 8 per mensem.
1 Bhisti on Rs. 3 per mensem.
1 Sweeper on Rs. 3 per mensem.

At Sohna there is in addition a dhái on Rs. 10, while the staff of the remaining dispensaries is as follows:—

Gurgáon. Pay per mensem.	Rs.	Rewári. Pay per mensem.	Rs.	Palwal. Pay per mensem.	Rs.
1 Assistant Surgeon ...	200	1 Assistant Surgeon ...	150	1 Hospital Assistant ...	55
1 Compounder	15	1 Compounder ...	12	1 Compounder ...	10
1 "	9	1 Ditto	9	1 Dresser	8
1 Dresser	8	1 Dresser	8	1 Cook	7
1 Dhái	10	1 Dhái	10	1 Bhisti	7
1 Cook	8	1 Cook	6	1 Wardman	7
1 Bhisti	6	1 Bhisti	5	1 Sweeper	6
2 Male ward coolies (each)	6	1 Ward coolie... ...	6		
1 Female ditto ...	6	1 Kahár	5		
1 Máli	6	1 Sweeper	5		
2 Sweepers (each) ...	6	1 Female sweeper ...	2		
1 Female ditto ...	5				
1 Dhobi	10				

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Medical.
Operations.

The following statement shews the number of operations performed at the different classes of dispensaries :—

Year.	Local Fund Dispensaries. Gurgaon. Selected.	Gurgaon. Others.	Gurgaon. Total.	Rewari. Selected.	Rewari. Others.	Rewari. Total.	Others. Selected.	Others. Others.	Others. Total.	Total. Selected.	Total. Others.	Total. Total.	Private Aided. Palwal. Selected.	Palwal. Others.	Palwal. Total.	Rewari. Selected.	Rewari. Others.	Rewari. Total.	Total. Selected.	Total. Others.	Total. Total.
1903	675	443	1,118	32	532	564	50	2,142	2,192	757	3,117	3,879	...	...	...	...	...	...	...	...	...
1904	840	454	1,294	43	635	678	50	1,449	1,499	933	2,538	3,471	20	130	150	12	74	86	32	204	236
1905	828	452	1,280	32	683	715	58	1,632	1,690	918	2,767	3,685	15	169	184	5	138	143	20	307	327
1906	451	540	991	106	715	821	76	1,699	1,775	633	2,954	3,587	29	105	134	36	232	268	65	337	402
1907	468	841	1,309	224	790	1,014	101	1,962	2,063	793	3,593	4,386	24	128	152	28	252	280	52	380	432
1908	410	760	1,170	158	817	975	84	2,161	2,245	652	3,738	4,390	30	152	182	...	...	...	30	152	182

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Medical.

Operations.

The most important are operations on bones, extraction of lens and removal of vesical calculi. The number of each of the above classes of operation performed during the last 10 years is as follows:—

1	2	3	4
Year.	Operation on bones.	Extraction of lens.	Removal of vesical calculi.
1900	79	350	31
1901	61	452	48
1902	85	481	36
1903	83	578	63
1904	112	733	68
1905	111	731	53
1906	128	436	56
1907	155	469	66
1908	149	353	52
1909	130	403	46

CHAP. III, J.

Medical.

Income and expenditure.

Details of income and expenditure are summarised in the following statement:—

Year.	INCOME.							EXPENDITURE.											
	Local Fund contributions.	Municipal Fund contributions.	Interest on Investments.	SUBSCRIPTIONS.		Miscellaneous receipts (to include sale of securities).	Total receipts.	SALARIES.			MEDICINES.		Diet.	Miscellaneous charges.	Building or repairs.	Investments.	Total expenditure.	Closing balance.
				European.	Indian.			Medical Officers.	Nurses.	Inferior servants.	European.	Bazar.						
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
Local Fund dispensaries.																		
1903	12,579	5,689	...	6	118	11	18,403	6,435	360	2,379	3,626	258	790	1,214	3,341	...	18,403	
1904	12,469	7,383	...	4	92	17	19,965	7,352	360	2,595	3,895	255	879	2,369	2,260	...	19,965	
1905	11,920	6,348	...	65	271	97	18,701	7,734	359	2,744	3,451	313	104	2,017	1,079	...	18,701	
1906	13,941	8,925	...	29	586	31	23,512	7,769	361	2,603	5,585	394	1,092	4,400	1,308	...	23,512	
1907	13,820	8,473	...	56	650	235	23,234	7,871	357	2,689	4,205	499	1,175	4,940	1,498	...	23,234	
1908	14,414	13,316	...	145	1,088	68	29,031	7,285	432	3,456	7,296	400	1,149	7,151	1,862	..	29,031	
Total ...	79,143	50,134	...	305	2,805	459	1,32,846	44,446	2,229	16,466	28,058	2,119	6,089	22,091	11,348	...	1,32,846	
Private aided mission.																		
1903	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	
1904	120	700	...	50	...	3,523	4,393	600	448	482	1,207	546	720	276	114	...	4,393	
1905	680	800	...	144	65	7,322	9,011	2,722	1,650	378	1,715	140	985	1,118	303	...	9,011	
1906	650	860	6,270	1,591	23	663	10,057	2,400	1,164	620	1,150	1,695	1,264	1,512	252	...	10,057	
1907	250	840	...	2,890	128	5,876	9,984	2,704	2,131	704	1,528	88	1,331	1,196	302	...	9,984	
1908	...	240	6,253	5	42	631	7,171	1,740	2,124	385	690	61	1,002	1,100	69	...	7,171	
Total ...	1,700	3,440	12,523	4,680	258	18,015	40,616	10,166	7,517	2,569	6,290	2,530	5,302	5,202	1,040	...	40,616	

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Medical.

There are no leper or lunatic asylums in the district.

Vaccination.

Vaccination is compulsory only in the municipal town of Rewári. The vaccinating staff consists of one Superintendent and eight vaccinators. The following statement shews for the six years ending 1907-1908 the annual expenditure, the number of successful vaccinations and re-vaccinations, the average cost of each successful case and the percentage of the population protected:—

1	2	3	4	5
Year.	Expenditure.	No. of successful vaccinations and re-vaccinations.	Average cost per successful case.	Percentage of population protected.
	Rs.		A. P.	
1902-03	2,798	17,486	2 7	2·34
1903-04	2,792	23,697	1 11	3·18
1904-05	2,677	16,693	2 7	2·24
1905-06	3,155	19,992	2 6	2·67
1906-07	3,160	14,031	3 7	1·88
1907-08	3,106	17,504	2 10	2·34
Total ...	17,688	109,403	2 7	14·65

Great opposition used to be met with in many parts of the district, but the system is gradually becoming more popular, though re-vaccination, especially of female children is still extremely unpopular. For the past three years chloroformed glycerinated lymph, prepared at the Murree vaccine depôt, has been in use with excellent results as compared with former years, when lymph taken direct from the buffalo was employed. The latter caused excessively inflamed and painful arms, and in many cases no doubt erysipelas was set up and a considerable amount of mortality was caused. In these circumstances opposition to vaccination was natural. After a few years experience of the new lymph, which is free from noxious organisms, this opposition should disappear.

Village sanitation.

Under the orders contained in Government of India letter No. $\frac{4}{8\ 7}$ dated 8th March 1895, sanitary inspection books were supplied to 24 selected villages in 1895, and the number has since been raised to 50. Drinking wells are annually cleaned and platforms and parapets constructed where necessary. Rs. 227-12-6 were spent by the District Board under this head during the five

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Medical.

Village sanitation.

years ending 1908-09. In paragraph 7 of Punjab Government letter No. 27, dated 15th January 1894, Government sanctioned the granting by the District Board of rewards to village communities for sanitary improvements. The zaildárs and lambardárs were however found to be indifferent to sanitation and no reward was earned.

During 1898-99 and 1899-00, the experiment was, by Government orders, suspended in the Delhi Division for want of funds. Since the latter year no rewards have been granted, partly for want of funds due to famine and bad years and partly because the people take very little interest in sanitation.

Sale of quinine.

Quinine is sold at all post offices at 3 pies per packet of 5 grains, and efforts have been made to induce Indian druggists also to undertake its sale. By applying to the Inspector General of Civil Hospitals through the Civil Surgeon they can obtain 102 five grain powders for Rs. 1-5-0. By disposing of these at 3 pies per packet they make a profit of 4 annas. This has not formed much of an inducement, as only 16 druggists undertook the sale of quinine in 1908. The sale of quinine by the District Board in 1908 and 1909 has already been alluded to in Chapter I, Section C.

CHAPTER IV.—PLACES OF INTEREST.

CHAP. IV.

Places of interest.

Rewári.

The town of Rewári is situated in north latitude 28° 12′ and east longitude 76° 40′ on the Rájpútána-Málwa Railway, 51 miles from Delhi and 34 from Gurgáon. It lies low, and in 1873 was partially inundated by an overflow of the Sáhibi whose ordinary course is seven miles from the town; but it is well drained and secure from all but very unusual floods. The land to the west is well cultivated and irrigated, but to the north and east there is much waste ground covered with forest trees. The neighbourhood is generally well-wooded, the prevailing trees being *farásh* (*tamarix Indica*). The town is surrounded with a mud-wall, and the thoroughfares are for the most part narrow and crooked alleys and courts, but it is traversed from east to west by a very broad and handsome street of shops constructed under the superintendence of the district officer in 1864, and from north to south by several good roads, terminating on each side with a fine gateway, the best of which are on the exits to Jaipur, Kanaud, Jhajjar, Delhi, and Táoru. The houses and shops along the main streets are all of stone or brick, and many of them large, substantial, and of some architectural pretensions; but outside these, though within the town wall, are several wards composed entirely of mud hovels. The chief streets and roads are well paved, lighted, and flanked with good surface drains, and the conservancy and sanitary arrangements are good. The water-supply is obtained entirely from wells, which are so brackish that only those sunk near a tank, or in a drainage hollow, can be used for drinking purposes. The town is begirt by a circular drive, well metalled and shaded with an avenue of trees, and close to this, on the south-west side, is a handsome tank built by Rao Tej Singh, surrounded by temples, bathing places for men and women, and staircases of stone. Another picturesque tank, with handsome mausolea round it, is situated on the same road near the Railway Station, and there are several pretty *chatris* (mausolea for Hindus) in the vicinity of the town. The houses erected for the use of the numerous subordinate staff of the Railway Department now form an important suburb. The only buildings of any note are two Saráogi temples, one outside the town, and the other in its centre; the latter a structure of some taste with a high tower, which is conspicuous from all the surrounding country, and an old Muhammadan shrine of Saiyad Ibráhim Sáhib, Barah Hazari, which dates from the time of Mahmúd of Ghazni, when Ibráhim, after subduing Rája Dand Pál, who possessed a strong fort at Khol, 13 miles west of Rewári, established himself here and held his position for some time as a daring Muhammadan leader, but was finally defeated and slain in an engagement with Rája Anang Pál. The shrine is supported by an assignment of the revenue of a small village. There is also a very fine tank, constructed by Ráo Tej Singh of the Ahir family. At Bhárawás, a village four miles

CHAP. IV. 1— Paces of interest. Rewári.

south-west of Rewári, a cantonment was established in 1803, after the treaty of Anjangaon, and formed a frontier post until 1816, when, after Lord Lake's wars, and the cession of the Ajmere territory, it was removed to Nasirabad, and the civil offices were transferred to Gurgáon. The only traces now remaining are three small cemeteries and the powder magazine.

The town of Rewári is of great antiquity. The original site lies some distance to the east of the present town, and is still called Budhi or "Búrh Rewári." Tradition assigns its original foundation to Rája Karm Pál, son of Chattar Sál, and nephew of the celebrated Prithi Ráj, and the present town is said to have been built about the year 1000 A.D., by Rája Reo or Ráwat, who called it after his daughter Rewáti. In Mughal times, although Rewári was the head-quarters of a *Sarkár* or district of the empire, its Rájas appear to have enjoyed a large measure of independence, paying tribute at a fixed rate to the emperors, and coining their own money. They built the fort of Gokalgarh, two miles from Rewári, some of the bastions of which still remain as indications of the former strength and size of the place, and which gave its name to the coinage known as *Gokal sicca* that was still in circulation at Farukhnagar in the time of the Mutiny, passing for 13 or 14 annas of our money. In the time of Aurangzeb, Nand Rám, an Ahir of the neighbouring village of Bolni, was made Governor of Rewári, and his son, Ráo Bál Kishn, fought for the Emperor against Nádir Sháh, and was killed in battle at Karnál in 1739. Another son, Ráo Gújar Mal, governed Rewári for some time and built several forts in the territory, Gújar Mal's grandson fell fighting against the Marahtas, and after his death the territory was seized by Zaukhi Bakkál of Rewári, who in his turn was attacked and put to death by Tej Singh, a scion of a branch of Gújar Mal's family that had settled at Mirpur, and ancestor of the Ahir family which still holds a prominent position in the *parganah*. Ráo Tej Singh established his power ostensibly in behalf of Gújar Mal's family; but in treating with the Marahtas, and later on with the British, he sacrificed their interests in order to secure his own, and managed to get 58 villages granted by Lord Lake on *istamrári* tenure. After the cession of the Delhi territory in 1803, Rewári was made over to Súraj Mal, chief of Bhartpur; but three years later, in consequence of his disaffection, was resumed and given in farm to Tej Singh, whose descendants held this position until the Mutiny, but became greatly impoverished by family quarrels, litigation, and extravagance. In 1857, Ráo Tula Rám, grandson of Tej Singh, represented the family; and he, as soon as the troubles began, assumed the government of Rewári, collected revenue, cast guns, and raised a force with which he kept the turbulent Meos of the neighbourhood in check, and watched the progress of events without casting in his lot heartily with the British, or with the rebels. Finally, when a British force

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Places of interest.

Rewári.

advanced from Delhi, he and his cousin, General Gopál Deo, fled on receiving a summons to the camp, and both died as fugitives. The state was of course confiscated, and the *biswadári* of the town was presented to Rámpat Saráogi, a wealthy banker, who remained loyal during the troublous times, and is still held by Lála Makhan Lál, the son of his adopted son.

The brass and pewter vessels of Rewári are celebrated throughout the country, and with fine turbans form the principal manufacture of the town, which formerly was a depôt for supplying a great part of Rájpútána.

Gurgáon town.

The station of Gurgáon, the administrative head-quarters of the district, consists of the public offices, the dwellings of European residents, the *sadar bazár*, and the settlement of Jacombpura, which was laid out by a former Deputy Commissioner, Mr. Jacomb, in 1861, for the accommodation of Government servants. It lies in latitude 28° 27′30″ north, longitude 77°4′ east. It is 2½ miles from the Gurgáon Road Station of the Rájpútána-Málwa Railway, 20 miles from Delhi, and is connected therewith by a metalled road shaded by fine avenues of *jáman* trees. The place was first occupied by some troops of cavalry, who were posted to watch the army of the Begam Samrú of Sirdhána, whose principal cantonment was at the village of Jhársa, a mile to the south-east; and the civil offices were removed there from Bharáwas in 1821, when the British frontier was advanced by the acquisition of the Ajmere territory.

The centre of the station is occupied by a well-designed public garden, and the roads of the settlement as well as the approaches from Delhi, Sohna and Rewári are adorned with good avenues of *sissu* and *ním* trees which are now an ornament to the country. The principal public buildings are the district offices, police office, jail, church, dispensary, sessions house, *dák* bungalow, school, *tahsil*, post office and two *sarais*. Gurgáon is well known for the excellence of its spring-water and the salubrity of its climate.

Gurgáon. village.

The village of Gurgáon-Masáni, situated about a mile away, is worthy of mention only as the site of a temple of Sítla, the goddess of small-pox, which is held in great repute throughout this part of the country, and is visited by pilgrims to the number of fifty or sixty thousand annually. The offerings, which amount often to Rs. 20,000, were formerly appropriated by the Begam Samrú, but now are a perquisite of the proprietary body of Gurgáon village. Further information about the Masáni fair is given in Chapter I, Section C.

Sohna.

Sohna is a thriving town, prettily situated in a well-wooded country, close under the hills, on the main road from Gurgáon to Alwar, 15 miles from the former place. Latitude 28° 14′ north; longitude 77° 7′ east. The streets are mostly narrow and tortuous, but picturesque and well paved with flag-stones. An old ruined

CHAP. IV. Places of interest. Sohna.

mosque has been converted into a rest-house, and is prettily situated and surrounded with trees. The other public buildings are the school, dispensary, police station, and post office. In the rainy season a large lake is formed above the town by a dam, which holds back the water of a hill stream, constructed for irrigation purposes. A large fort on the brow of the hill, overhanging the town, was constructed by the Játs of Bhartpur, who took possession of the town after Bahádar Singh of Ghasera was defeated and killed by Súraj Mal. It was still unfinished when the British occupation began, and is now in ruins. The town is said to derive its name from the gold-dust which was anciently, and is still in smaller quantities, found after heavy rain in the beds of the neighbouring torrents. There is also a formation of plumbago in the hill behind the town, but not sufficiently pure to have any commercial value. The town is of considerable antiquity, and has been occupied in succession by three different races, the Kambohs, Khánzádas, and Rájputs, traces of whom still exist in the extensive ruins by which the town is surrounded. The Kamboh settlement lay to the west of the present town, and the site is still marked by extensive ruins and by two fine tombs, now called the Black and Red Domes, from the colour of the material. Tradition attributes their expulsion to the Nawáb Kutab Khán, Khánzádah, who came with an army from Indor near Nuh, and slaughtered the Kambohs, about 1570 A. D. They built a town further to the east, but in their turn were expelled in 1620 A. D. by the Sisodia (Raghúbansi) Rájpúts of Jálandhar, who migrated in obedience to a warning voice of their patron saint, who appeared in a dream and indicated Sohna as the place where he wished them to settle. They first settled at Punchgarh, two miles to the north, but after a great victory over the Khánzádas their Rája, Sáwan Singh, founded the present town. Towards the end of the last century the Játs of Bhartpur took possession when Súraj Mal killed Ráo Bahádur Singh of Ghasera, and retained it for one year after the British occupation in 1803, when it was given in *jágír* by Sir David Ochterlony to Faizulla Beg Khán, and then in farm to Ráo Tej Singh of Rewári, who held it till 1808-9. In 1857 the old fort was garrisoned by the Rájpút inhabitants, and held against some thousands of Meo freebooters.

Sohna is especially remarkable for its hot spring, situated in the town and close to the hill, which there forms an almost perpendicular wall of rock. The water is strongly impregnated with sulphurous acid, which, however, evaporates very rapidly. The temperature varies from 115° to 125° Fahr. The spring is covered with a domed building and surrounded by large cisterns and rest-houses, built from time to time by the princes of Gualior and Bhartpur. The cisterns are crowded with bathers all day long and with women during the night, as the waters are considered a cure for various diseases, and bathing to be generally healthful.

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Places of interest.

It is admittedly of great value in cases of rheumatism and gout and for skin diseases. Reference has already been made to the spring in Chapter II, Section D.

Sohna.

The springs would be much resorted to if their value and curative properties were more generally known. The following story of the discovery of the spring was told by the representative of the oldest Rájpút family. A *faqír* named Rakishu, who dwelt on a rocky plain at the base of the hills, hollowed out a small basin to hold water. One day a Banjára trader, Chattar Bhoj, arrived with 100,000 laden bullocks weary and thirsty, besought the *faqír* to give his cattle drink, and promised him a great reward in return. The *faqír* bade him drink and by the blessing of God man and beast would be satisfied. The 100,000 cattle drank, and the water did not fail until the thirst of all had been quenched. Chattar Bhoj sold his merchandize, and presented the whole profit of the expedition to the *faqír*, who determined to devote the money to the construction of an enormous tank; but no sooner had the first piece of rock been removed than hot water began to well up, and has flowed without intermission ever since. The stream has never been known to fail even in the driest weather. The oldest of the present cisterns is attributed to the *faqír's* time, 263 years ago.

Farukhnagar.

The town of Farukhnagar is situated in the midst of a sandy sterile tract to the north-west of the Gurgáon district, near the border of Rohtak, 1½ miles from the terminus of a branch of the Rájpútána-Málwa State Railway, constructed for the export of salt, which was formerly made in large quantities. Latitude 28°25′ north, longitude 76°15′ 30″ east.

The town is octagonal in shape, and surrounded with a high wall with four gates, commenced by Dalel Khán, commonly known as Faujdár Khán, the Biloch founder of the town, and finished by the Játs during their occupation. There are two broad *bazárs*, running at right angles to one another, well paved and drained, and flanked with good shops. The other streets and courts are narrow and crooked. The new houses are all of mud and thatch, and the old ones of stone or brick, now in a state of complete dilapidation. The town bears altogether the appearance of general decay. The trade was once considerable, but since the extension of railway communication has cheapened the superior salt made at Sámbhar, it has been on the decline, and will ultimately collapse altogether. The chief buildings are the Delhi Gate, built by Faujdár Khán; the Shísh Mahal or Nawáb's palace, begun by him and finished by his son, in which are now located the school, police station, and post office; a fine mosque erected in the time of Faujdár Khán; a large octagonal well (*báoli*) with stone staircases made during the Játs occupancy; a dispensary, and rest-house. The water of the wells is brackish, but the climate is healthy.

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Places of interest.
Farukhnagar

A colony of Biloches, now settled in the neighbourhood, are said to have come from their home beyond the Indus in the time of the Ghori dynasty, but the particulars and reason of their migration are lost in obscurity. They acquired the village of Khurrampur several centuries ago, and one of the *zamindárs* of this village, Dalel Khán, having attracted the notice of the Emperor Farrukhsiar by his zeal and ability, was made Governor of the district with the title of Faujdár Khán, by which name he is generally known. He farmed the Hánsi-Hissár tract for 1½ crores of rupees, and acquired extensive proprietary rights. In 1713 A.D. this Faujdár Khán obtained a grant of land, and laid the foundation of a fort and city, which he called Farukhnagar, after the name of his master. He built the Delhi Gate, and began the walls, and induced colonists from the surrounding villages to come and settle in his town. He ruled for 30 years, and was succeeded by his son, Kámgár Khán, who after 14 years' rule was succeeded by his son Múse Khán. In 1757 Múse Khán was defeated and taken prisoner by the Játs of Bhartpur under Súraj Mal, who ruled the place for 12 years. After Súraj Mal's death, Múse Khán escaped; and having collected a force at Bahádargarh, expelled the Játs, and assumed the government, but was himself killed in battle at Rohtak in 1785. His grandson, Muzaffar Khán, followed him and ruled for 25 years, and was confirmed in his possessions and dignities by Lord Lake, when the British supremacy began, and the family reigned till 1857 when Ahmad Ali Khán was hanged for participation in the rebellion; and Farukhnagar, with one other village, was given in *jágír* at a fixed quit rent to Captain Tafazul Husain as a reward for good service in Central India, and is still held by his son, Sarájuddin Haidar, who holds the rank of Honorary Magistrate.

Palwal.

The town of Palwal, the second largest in the Gurgáon district, is situated in the plain country stretching from the Mewát hills to the Jamna on the trunk road from Delhi to Mathra, 38 miles from the former place and 30 south-east of Gurgáon.

Its origin is lost in antiquity, and Hindu pandits identify it with the Apelava of the Mahábhárata, part of the Pandawa kingdom of Indraprastha, and tradition associates with the same period the high mound of the old site of Aharwán, a village a few miles to the south-west. It is said to have lain in a state of decay for a long period, and then to have been restored by Vicramaditya some 1,900 years ago. The oldest part covers a high mound formed by the accumulated *débris* of many centuries; but of late years habitations and streets have taken up part of the plain below. During Mughal times it was without a history; but on the downfall of the empire, it was given with the surrounding territory in *jágír* to General Duboigne, and after the conquest by Lord Lake, to Mur

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Places of interest.

taza Khán of Delhi for a few years, after which it came under direct British rule.

The grain market occupies a large square with facilities for storing and exposing grain, and the principal streets are well-paved with stone flags, or brick, and drained. A large *sarai*, in the middle of the town, bears traces of former importance.

Hodal.

Hodal is a small town on the trunk road from Delhi to Mathra, near the southern border of the district, 54 miles from Delhi, 36 from Mathra, and 45 south-east of Gurgáon. Under the Marahtás it formed part of General Duboigne's *jágír*, and after their conquest, in 1803, was given in *jágír* to Muhammad Khán Afrídi on whose death, in 1813, it came under direct British rule. The oldest part of the town is on a hill formed by the *débris* of still older habitations. Súraj Mal of Bhartpur was connected by marriage with the Játs of Hodal, and in his time several large and magnificent houses were erected ; but the buildings are now all in ruins, and inhabited only by colonies of monkeys, except a beautiful square tank surrounded on all sides with staircases of stone, and some kiosks and temples on the bank. A fine old *sarai*, a *báoli*, and a masonry tank of older date, are in ruins. About half-a-mile from the town is a tank and copse called Pando Ban, with the shrine of Rádha Kishan, held in great repute by the Hindus of the neighbouring districts and visited by crowds of pilgrims, but the buildings are of the meanest description.

Fírozpur-Jhirka.

Fírozpur is commonly known as Fírozpur-Jhirka (*jhir*, a spring, from a small perennial stream which issues from a number of fissures in the rocks bordering the road through a pass in the Mewát hills which leads from Fírozpur *viâ* Tijára to Rewári. It is spoken of in the old histories as *jhár* or *jhir*. It is the head-quarters of the southern *tahsil* of the Gurgáon district, is situated in a fertile valley watered by the Landoha stream between two ranges of hills five miles apart, on the main road from Gurgáon to Alwar, 48 miles south of the former and 25 north of the latter. It lies in latitude 27° 46′ 30″ north ; longitude 76° 59′ 30″ east.

The town is said to have been founded by the Emperor Fíroz Sháh as a military post for overawing the neighbouring tribes, and the remains of the old town called Dhúnd still exist, to the north of the present site, with many ruined tombs and shrines, while the descendants of the camp-followers are still to be found among the inhabitants. The oldest part of the present town is rectangular in shape and surrounded by a high wall, but one-half of the place now lies outside towards the east. The main *bazárs*, running at right angles to one another, are unusually good for a small town, broad, well-drained, neatly paved with flags, and ornamented with trees. The *tahsil*, a pretty mosque built by Ahmad Bakhsh Khán, a modern Saráogi temple, a town hall, school, and rest-house, form the principal public buildings.

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Places of interest.
Fírozpur-Jhirka.

Iron is found in the adjacent hills, and remains still exist of smelting furnaces used in the time of Ahmad Bakhsh Khán, but when the hills were denuded of timber, the cost of fuel rendered the industry unremunerative.

At the time of the Marahtás' supremacy Fírozpur belonged to Mr. John Baptist. In 1803 Lord Lake found Ahmad Bakhsh Khán in possession, and confirmed him in the *jágir*. His son, Shams-ud-din, was hanged in 1836, for compassing the murder of Mr. W. Fraser, Commissioner of Delhi, and Fírozpur has since been under direct British rule. A picturesque gorge in the hills, two miles distant through which runs the road to Tijára, is mentioned in Bábar's Autobiography as a beautiful spot, and still maintains its reputation. In it is the "Temple of the Spring," which is visited annually by thousands of Hindús.

Núh.

Núh is a small town, and the headquarters of the *tahsíl* of the same name, situated in latitude 28° 2′ north, and longitude 77° 2′ east, 28 miles south of Gurgáon on the road to Alwar. Until the time of Ráo Bahádur Singh of Ghasera, noticed in Chapter I, Section B, it was a place of no importance and it was chiefly the trade in the salt manufactured in neighbouring villages which ever raised it above the rank of an ordinary agricultural village, and since the manufacture was stopped by the development of the Sámbhar Lake source of production, and the extension of Railways, the town has declined rapidly. There is a good market place where grain is collected and stored, but the streets are narrow and straggling, and the dwelling-houses mostly mud hovels.

The public buildings are a *tahsil*, school, rest-house, dispensary, and post-office. To the west of the town is a fine masonry tank of red sandstone, with a *chatri* adorned with beautiful floral designs in *alto relievo*, built some eighty years ago by a resident merchant.

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